DOCUMENT RESUME

ED 354 198 SO 022 829

TITLE	Destination: Marshall Islands. Video Guide.
INSTITUTION	Peace Corps, Washington, DC. Office of World Wise Schools.
PUB DATE	Jan 92
NOTE	82p.; For related documents, see SO 022 828-832. Accompanying videotape available from the producer; videotapes will be sent to the school librarian or media specialist.
AVAILABLE FROM	Peace Corps of the United States of America, Office of World Wise Schools, 1990 K Street, N.W., Washington, DC 20526.
PUB TYPE	Guides - Classroom Use - Teaching Guides (For Teacher) (052)
EDRS PRICE	MF01/PC04 Plus Postage.
DESCRIPTORS	Area Studies; Elementary Secondary Education; *Geographic Concepts; *Geography Instruction; *Multicultural Education; Social Studies; Thematic Approach; Videotape Recordings
IDENTIFIERS	Global Education; *Marshall Islands; *Peace Corps

ABSTRACT

This video guide was developed by the Peace Corps' Office of World Wise Schools. Activities that the guide describes are for use in a 3- to 5-day unit on one of the nations of Oceania, the Republic of the Marshall Islands. The activities are designed to provide students with opportunities to: (1) compare and contrast Marshallese and U.S. culture; and (2) relate the fundamental geographic themes of location, place, and movement with the history and culture of the Marshall Islands. Included in the guide are Level A, for grades three through five, Level B, for grades six through nine, and Level C, for grades 10 through 12. Each level includes worksheets and suggestions for using them. Fifty-seven references and a list of organizations that provided information are included. (LBG)

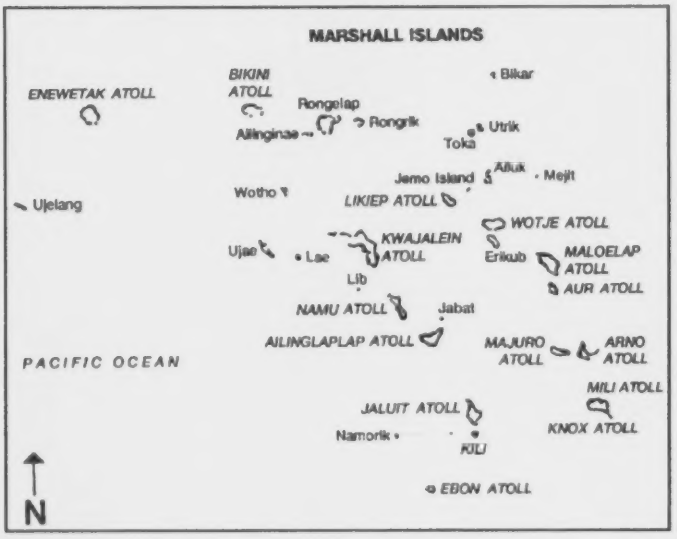
****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED354198

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☐ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

WorldWise SCHOOLS

Sponsored by THE PEACE CORPS of the United States



Destination: MARSHALL ISLANDS

VIDEO GUIDE

SO 022 829

BEST COPY AVAILABLE

DESTINATION: MARSHALL ISLANDS
VIDEO GUIDE

CONTENTS

Teacher's Guide.....1

Grades 3-5
Teacher's Guide.....11
Worksheets.....18

Grades 6-9
Teacher's Guide.....32
Worksheets.....39

Grades 10-12
Teacher's Guide.....52
Worksheets.....57

Resource List.....68

Dear World Wise Teacher:

In this increasingly interdependent world, where changes of a global dimension occur almost daily, we all share responsibility for broadening the horizons of our young people as they prepare to meet the challenges of the 21st century. With this charge in mind, the Peace Corps of the United States is pleased to present *Destination: Marshall Islands*, the latest in the *Destination* series of videotapes and video guides developed as part of our continuing effort to make America's young people more aware of the world's many peoples and cultures.

Like previous videotapes in the *Destination* series produced by our World Wise Schools program, *Destination: Marshall Islands* introduces students to both the geography and culture of a country in which Peace Corps Volunteers serve. Unlike previous videotapes, however, it has been produced by a group of World Wise School students.

In 1990, the students of Teutopolis High School, Teutopolis, Illinois, and their music teacher, created a music video on the theme of global understanding. They sent the videotape -- *Together We Can* -- to the leaders of 167 nations. The students received nearly 40 responses from world leaders. Amata Kabua, President of the Republic of the Marshall Islands, was one of the most enthusiastic respondents. He invited ten of the Teutopolis students to the opening of his country's Washington embassy. This trip, and subsequent meetings with President Kabua and the embassy's staff, prompted the students to offer their newly honed video production skills to this newly independent Pacific republic. At the suggestion of a returned Peace Corps Volunteer on the embassy staff, the students' advisor contacted Peace Corps' Office of World Wise Schools about a possible collaboration.

After months of preparation, a representative group of students, their teacher and 300 pounds of camera equipment departed for Majuro atoll. Their mission? To learn as much as they could from the local people and Peace Corps Volunteers, and to capture their findings on a videotape which they could share with World Wise students throughout the United States.

I believe I am speaking for the entire Peace Corps family, from Volunteers serving in countries around the world to staff members who support their efforts, when I salute the outstanding initiative and technical skills shown by these dedicated Illinois students and their advisors.

Sincerely,

E. L. Chao

Elaine L. Chao
Director

TEACHER'S GUIDE

WORLD WISE SCHOOLS RESOURCE PACKET GOALS

When most people think of the Peace Corps of the United States, they think of American men and women sharing technical knowledge and expertise with people in developing countries. Sharing technical skills at the request of a host country is one of the organization's primary functions. However, Peace Corps is actually charged with three goals:

1. To help people of interested countries meet their needs for trained men and women,
2. To promote better understanding of the American people on the part of other people, and
3. To promote better understanding of other people on the part of the American people.

World Wise Schools resource packets aim to address the Third Goal by:

1. Providing basic information about the geography and culture of countries in which Peace Corps Volunteers serve,
2. Presenting information on the concept of mutual interdependence,
3. Providing a framework in which students can discover the similarities that exist between themselves and their international neighbors.

GOALS FOR DESTINATION: MARSHALL ISLANDS

The activities described in this video guide have been designed for a three to five day mini-unit on one of the nations of Oceania: the Republic of the Marshall Islands. Used in conjunction with the videotape "Destination: Marshall Islands," **which is available from your school librarian**, these activities provide students with the opportunity to:

1. Compare and contrast aspects of Marshallese and American culture, and
2. Relate the fundamental geographic themes of location, place, and movement to the history and culture of the Marshall Islands.

Although activities have been written for three levels -- grades three through five, six through nine, and ten through twelve -- **you are encouraged to select those tasks which are most appropriate for the interest and experience levels of your students.** For ease of selection, activities in this guide have been categorized first by grade level and then by area of focus.

As with all educational materials, evaluation and revision is an ongoing process. World Wise Schools welcomes comments on all of its materials and encourages you to share with us the activities you or your colleagues have developed and found effective.

This packet contains materials written by Peace Corps Volunteers and others that represent their individual views. The videotape "Destination: Marshall Islands" was produced by the students of Teutopolis High School, Teutopolis, Illinois, and does not reflect official opinions of the United States Government or of the Peace Corps of the United States.

USING WORLD WISE SCHOOLS VIDEOS

Please note that the videotape has been sent to your school in care of your librarian or media center coordinator.

In order for your students to obtain the greatest possible benefit from viewing "Destination: Marshall Islands," World Wise Schools suggests you follow the same format you use when showing other videotapes and films to your class:

Before presenting the video to your students:

1. Read the video overview provided on the video jacket;
2. Preview the video at least once, noting the areas your students may find difficult to understand or which cover topics your class has previously studied;
3. Choose previewing and postviewing activities from the video jacket or video guide, or develop activities of your own.

With your class:

4. Conduct the previewing activities of your choice;
5. Give a thumbnail sketch of the video's background and content;
6. Assign a "while you watch" task from the video jacket or guide;
7. Follow-up on previewing or "while you watch" tasks;
8. Conduct a postviewing activity from the video jacket or guide.

Because of the amount of information in "Destination: Marshall Islands," you may prefer to show it in two sittings or to show the entire tape more than once. "Destination: Marshall Islands" can be used effectively as either an introduction or a conclusion to your study of Oceania, or as an introduction to the study of culture.

This resource packet has been developed by the
Peace Corps of the United States
Office of World Wise Schools
1990 K Street, N.W.
Washington, D.C. 20526

Elaine L. Chao, Director
Shirley Puchalski, Director of World Wise Schools
Margaret Legowski, Education Specialist

January 1992
WWS 10T-91

FUNDAMENTAL THEMES IN GEOGRAPHY

Adapted from materials developed by social studies teachers of Baltimore County (Maryland) Public Schools and members of the Maryland Geographic Alliance. Used by permission.

LOCATION: Position on the Earth's Surface
All locations can be defined as precise points on the earth's surface identified by a grid system of latitude and longitude (**absolute location**). Location can also be communicated by describing a place in relationship to other places (**relative location**).

Students learn about LOCATION when asked to:
- *use direction, distance, scale, and standard symbols on a map;*
- *use a number/letter system or latitude and longitude to locate places on maps;*
- *suggest reasons for the location of a city, road, factory, school, or store.*

PLACE: Physical and Human Characteristics
All places on the earth have distinctive features that give them meaning and character and distinguish them from other places. Places may be characterized by their **physical features** (climate and landforms) and **human characteristics** (population, settlement, and economics).

Students learn about PLACE when asked to:
- *describe different kinds of shelters based on environment and culture;*
- *map and describe the residential, commercial, and industrial areas of a city;*
- *use text references and maps to describe the climatic characteristics of a nation or region;*
- *analyze a place based on a song, picture, or story.*

RELATIONSHIPS: Humans and their Environments
Understanding the impact of humans on the environment involves learning about the physical and social factors that produce environmental change. People modify or adapt to natural settings in ways that reveal their cultural values, economic and political circumstances, and technological abilities.

Students learn about human/environment RELATIONSHIPS when asked to:
- *evaluate how people use the physical environment to meet their needs;*
- *analyze the relationship between the use of natural resources and the economy of a region;*
- *compare places with abundant and scarce resources;*
- *describe environmental changes resulting from the use of tools/technology.*

MOVEMENT: Humans Interacting on Earth
People interact with each other both locally and globally by travel, communication, and the exchange of goods and services. Visible evidence of global interdependence and the interaction of humans and places includes the movement of people, ideas, and materials.

Students learn about MOVEMENT when asked to:
- *explain how the need for natural resources encouraged exploration and settlement;*
- *identify examples of physical and cultural barriers to population movement;*
- *define examples of cultural borrowing and cultural diffusion;*
- *predict the impact of migration on an area.*

REGIONS: How They Form and Change
A region is an area that displays unity in terms of selected characteristics that distinguish it from other areas. Some regions are defined by one characteristic such as government, language, or land; others by the interplay of many criteria. Regions may be redefined as criteria change.

Students learn about REGIONS when asked to:
- *use selected criteria to outline geographic regions on maps;*
- *compare political, economic and social differences among regions;*
- *evaluate how the boundaries of a region might change.*

ON THE CONCEPT OF CULTURE

From Understanding Other Cultures, Ina Corinne Brown, New York: Prentice Hall/A division of Simon and Schuster, 1963. Used by permission.

In its popular use the word culture usually refers to refinement or cultivation. The cultured person is thought to be one who is well educated, well mannered, and refined in behavior; who appreciates a certain type of art and prefers Beethoven to the latest hit tunes...Culture has a different and more specialized meaning. It refers to all the accepted and patterned ways of behavior of a given people. It is a body of common understandings. It is the sum total and the organization or arrangement of all the group's ways of thinking, feeling, and acting. It also includes the physical manifestations of the group as exhibited in the objects they make -- the clothing, shelter, tools, weapons, implements, utensils, and so on. In this sense, of course, every people has a culture, and no individual can live without culture.

It is our culture that enables us to get through the day because both we and the other people we encounter attach somewhat the same meanings to the same things. Our culture is our routine of sleeping, bathing, dressing, eating, and getting to work. It is our household chores and the actions we perform on the job; the way we buy goods and services, write and mail a letter, take a taxi or board a bus, make a telephone call, go to a movie, or attend church. It is the way we greet friends or address a stranger, the admonitions we give our children and the way they respond, what we consider good and bad manners, and even to a large extent what we consider right and wrong. All these and thousands of other ways of thinking, feeling, and acting seem so natural and right that we may even wonder how else one could do it. But to millions of other people in the world every one of these acts would seem strange, awkward, incomprehensible, unnatural, or wrong. These people would perform many, if not all, of the same acts, but they would be done in different ways that to them would seem logical, natural, and right.

There are various approaches we can take to culture. We can look at it descriptively, that is, simply describe what it looks like, the form it takes. We can, for example, talk about the differences in material culture by describing the different tools used in getting food. We can compare the digging stick -- a sharp pointed stick used for digging up roots and plants for food -- with the short-handled hoe, the plow, or the complicated tractors, threshers, reapers, and binders, used in modern mechanized agriculture. Or we can talk about forks versus chopsticks (or fingers), or mats or hammocks versus beds, or moccasins, straw sandals and leather shoes, or bows and arrows, swords, spears, guns, cannons, or atomic bombs and guided missiles. All of these things represent different ways in which people have developed certain material objects which are used as means to certain ends. But in each case the material object represents an idea, not only an accepted way of making an object but an accepted conception of its use.

We can look at other aspects of culture in the same way. We can look at certain institutions that are found everywhere, such as marriage, and say that one society is monogamous while another allows polygamy, though the specialist will use different terms if he means plural wives or plural husbands. We can also talk about different patterns of classifying relatives, performing the marriage ceremony, handling a corpse, or approaching the gods or spirits.

But these descriptions do not in themselves help us to understand other peoples. We could compile a whole book of such descriptions and come out with the idea merely that other people are a queer lot who have never learned the right way to do things. A culture consists not only of elements or traits but also of their interrelationships and organization. Two buildings may consist of the same number of bricks of the same shape and size, put together by the same

amount of mortar, and yet bear little resemblance to one another either in structure or function. Different cultures may have many specific patterns that are similar, but within each culture there is an organization or configuration that makes of it an integrated whole. This fact suggests at once that a change in one part of the culture affects all other parts.

The most profitable way to look at culture is to see it as an adaptive mechanism, that is, to see what it does. In this sense a culture is a body of ready-made solutions to the problems encountered by the group. It is, as someone has put it, a cushion between man and his environment. In order to meet their needs, people must devise ways of dealing with their environment so as to get food, clothing, and shelter. They must establish and maintain certain patterns of relationships, for in each society there will be males and females, infants, growing children, youths, adults, and the aged. They must care for the children and train them in the ways of the society so they may take their places as responsible members of the group. They must find ways to maintain the cohesion of the group and preserve consensus. In all societies the members come to have strong sentiments about various ideas, purposes, and goals -- the things we call values. And if men are to be willing to live by the society's rules, they must have some outlet for the expression of self and some way of relating to the forces outside themselves. No society limits itself to the strictly utilitarian. In all of them there is some form of art, music, dance, song or story, and there are rites and ceremonies which, in the broadest sense of the word, we may call religions.

The resulting culture has form and pattern. There is a degree of order and system that gives to the people who participate in it a certain style of life that is peculiarly their own. It is not that the people sit down together and consciously plan these things. Most people accept their culture as "given" and usually they are not aware of why they do things in a particular way.

It is easy to see why there are fundamental likenesses in all cultures when we remember that all human organisms are essentially alike and that, by virtue of this fact, man's basic needs are the same. Moreover, man has essentially the same resources and the same cues offered by nature though, of course, these vary in specific ways. Everywhere man is dependent on land, water, minerals, plants, and animals. Everywhere he deals with climate and weather. Everywhere he has before him the forms, colors, and textures offered by nature. There is almost everywhere some sort of seasonal cycle of warm and cold, or wet and dry, and there is the day and the night. There is the life cycle of plants and animals. There is the human organism itself, male and female, and the developmental sequence from infancy to old age. And, finally, there is over him and around him the mystery of birth and death, of sleeping and waking, of dreams, of sickness and health, of the changing seasons, the sun and the moon and the stars. All of these and more offer to peoples the clues and the cues they need and use to build their cultures. No people uses them all and no two groups use them in exactly the same way. And so our cultures are alike in many ways, different in others.

THE MARSHALL ISLANDS: AN OVERVIEW

From "Republic of the Marshall Islands" provided by the United States Department of the Interior, Office of Territorial and International Affairs, Washington, D.C.:

The Republic of the Marshall Islands is part of the geographic region known as Micronesia, or "Little Islands," a myriad of more than 2,100 coral atolls and volcanic islands scattered across three million miles of the western Pacific Ocean. The Marshall Islands lie between 4 and 14 degrees north latitude and 160 and 173 degrees east longitude.

The 31 atolls and isolated islets of the Marshall Islands form two parallel groups running generally northwest and southeast -- the *Ratak* ("Sunrise") chain and *Ralik* ("Sunset") chain. Each atoll is a cluster of many small islands circling a lagoon. None of these islands is more than a few meters above sea level. Total land area is 70 square miles. The capital is Majuro, which lies some 2,300 miles southwest of Honolulu and nearly 2,000 miles southeast of Guam.

The population of the Marshall Islands is approximately 44,000, with 20,000 living in Majuro. The residents of the islands are citizens of the Republic of the Marshall Islands.

The average year-round temperature is 81 degrees Fahrenheit.

Political Status

After 13 years of negotiation, the Government of the Republic of the Marshall Islands and the Government of the United States signed the final version of the Compact of Free Association on June 25, 1983. The people of the Marshall Islands approved the Compact in the United Nations observed plebiscite on September 7, 1983...President Reagan signed the Compact into law on January 14, 1986 (Public Law 99-239).

The status of free association recognizes the Republic of the Marshall Islands as a self-governing state with the capacity to conduct foreign affairs consistent with the terms of the Compact. The Compact places full responsibility for defense of the Marshall Islands with the United States. The basic relationship of free association continues indefinitely; the economic and defense provisions of the Compact are subject to renegotiation at the end of 15 years.

A major subsidiary agreement of the Compact allows the United States continued use of the United States Army Kwajalein Atoll (USAKA) missile test range for up to 30 years. Kwajalein, an atoll consisting of some 90 islets around the largest lagoon in the world, is used by the United States Department of Defense on a lease agreement with the Government of the Marshall Islands. The United States Department of Defense controls islands within Kwajalein atoll.

Another major subsidiary agreement of the Compact provides for settlement of all claims arising out of the nuclear testing programs which the United States conducted at Bikini and Enewetak Atolls from 1946 to 1958. Congress provides most of the Compact funding through the United States Department of the Interior.

Economy

Total exports from the Marshall Islands are some $2 million annually, of which copra products account for some 90 percent. Agriculture, marine resources, and tourism are the top development priorities for the Republic of the Marshall Islands (RMI). The government of the RMI is the largest employer with some 2000 workers...The United States and Japan are major trade partners.

The unit of currency is the United States dollar.

Government

The legislative branch of the government is made up of the Nitijela (parliament) with an advisory council of Iroij (high chiefs). The Nitijela has 33 members from 25 districts who are elected for concurrent four-year terms. Members of Nitijela bear the title of senator.

The executive branch is under the leadership of the president, who is elected by the Nitijela from among its membership. Cabinet members are selected by the president also from the Nitijela. The Honorable Amata Kabua was elected as the first president of the republic in 1979 and was subsequently reelected to four-year terms in 1984 and 1988.

The Republic of the Marshall Islands has four court systems: Supreme Court, High Court, District and Community Courts, and Traditional Rights Courts. Trial is by jury...

Education

[Education is universal through grade 8, and selective for grades 9-12.] Elementary schools use a bilingual curriculum, but English is almost non-existent, especially in the outer islands. Secondary schools formally teach English, but Marshallese is the most commonly used medium of instruction.

Land Ownership

Family clans own the land and pass it down matrilineally. Virtually no transfer or sale of land takes place with people outside the various clans.

MARSHALLESE CULTURE

Adapted from "Historical and Cultural Notes" provided by the Embassy of the Republic of the Marshall Islands, Washington, D.C. and from notes developed by the Alele Museum, Majuro, for Volunteers and staff of the Peace Corps of the United States.

These notes are intended to help visitors to the Marshall islands feel comfortable here and enjoy their dealings with the Marshallese people. Some examples of appropriate and inappropriate behavior are given below, and these will be useful. More important than specific rules of Marshallese culture is the understanding that there is a culture and that it is mediated by rules. Behavior here is not random, but rather it is regulated by long-standing mutual expectations as to how people will and ought to behave. People do the things they do for good reasons.

At a Glance

The Marshallese have had no less then four millennia to adapt to life on coral atolls. Life in small, face-to-face communities with little privacy and no anonymity places special demands on people. They must be able to cooperate; they must minimize disputes; and they must be able to settle or smooth over such disagreements as they arise. Kindness, control of anger, politeness, a gentle demeanor, tolerance, and forgiveness are thus highly valued traits among the Marshallese...

Generosity is another characteristic which may be related to the conditions of life on tropical islands. Honor accrues to the fisherman who distributes his catch and the gardener who shares the fruits of his orchard and garden. This is in distinct contrast to the farming of cereal crops in the so-called Temperate Zones, where the harvest is stored for sale or to eke out the winter, and prestige goes to the one who accumulates the most.

Subsistence living demands hard work on a schedule set by the ocean currents, moon, tides, and the requirements to contribute to cultural celebrations. Such a life does not require people to perform the same tasks, in the same place, at the same time, day after day, month after month. Subsistence living in the Marshall Islands, and its associated values, thus contrasts with many of the demands and values of our own work places which are still modeled on the assembly line, where humans and machines must be assembled and function on a schedule set by clock and calendar.

As a result of contact with the industrialized world, the Marshallese are now in the process of adapting their culture and society to crowding, wage labor, new diseases, alcohol, sugar and other processed foods, modern technology, and Western customs. For these reasons the Marshallese themselves do not always observe all of their traditional customs. The beliefs and behaviors described here do, however, exemplify values that lie at the core of the culture as it has existed for thousands of years and as it lives on today.

Interpersonal Relations

The saying, "He who gets mad, loses," is an expression that describes a very important aspect of Marshall Islands culture. Amiability and good naturedness are highly respected, and anger is not considered a culturally appropriate response to social conflicts or problems. Thus, being right does not necessarily entail respect [in and] of itself. If the person allows him/herself to express anger, even though he/she may be right, he/she may ultimately lose the argument in the eyes of the community at large. Many social problems are resolved indirectly through intermediaries. In this way, angry confrontations are avoided. Laughter is another common technique for controlling anger. If someone expresses anger over something to another person he/she is met with laughter. Laughter in such situations should not be considered offensive, but rather a technique to dissipate anger.

Controlling anger is important in a classroom situation if a teacher is to gain respect of his/her students and is absolutely essential in fostering good relations with co-workers and the community at large.

Politeness and respect are important traits corresponding to amiability and friendliness. Shouting at someone is not unusual within the family setting between parent and child, but it is considered very patronizing outside the immediate family, and is seldom appropriate between teacher

and student, co-workers, community members, or generally in any public activity. A Western style boss who uses very direct commands to get the job done, therefore, contrasts significantly with traditional concepts of leadership which are more casual, friendly, and indirect.

As indicated earlier, food sharing is more appropriate to a tropical island environment than is storing or hoarding. A European or American farmer achieves prestige from the amount of food accumulated for sale or for storage in the barn. A gardener in the Marshall Islands receives esteem for gathering and distributing food to others in the community. Marshall Islanders do not normally eat or drink in front of others without offering them a share of what is available.

Taboos

In the Marshallese culture it is taboo to point at or touch a person's head. Because the essence of a person resides in his head, the head is regarded as sacred. A person's hands are the most used parts of the body, subject to touching practically anything, including unclean things. Hence one should not touch or even point to a person's most sacred part: the head. This taboo specifically relates to adults...

Prior to missionary influence, Marshallese women wore short mats hanging from their waist. Since then, long, loose garments such as muumuus have become customary. It is, in fact, considered improper for a woman's legs to be seen above the knees. Women should not wear shorts or jeans when visiting a Marshallese community; long, loose-fitting dresses are appropriate. It is also better for men not to wear short shorts in Marshallese communities.

Kin Relations

In the Marshall Islands, land is traditionally transferred from mother to daughter. Because land ownership is concentrated in the female lineage, this system is referred to as a"matrilineal" system. Though a son will have use rights on his mother's land, he will not pass these rights on to his children. His children's rights will be inherited from the mother's side of the family.

A special relationship exists between an uncle and his sister's children. While he maintains rights to control the economic development of his mother's land, his sister's children normally inherit the fruits of his labor.

Bwij refers to the various branches of a family tree, the trunk being the known matriarch of the lineage and the branches being the line of descent through the woman's descendants.

Clan relationships extend beyond the bounds of the extended family. A person is born into his/her mother's clan; traditionally he/she does not marry another individual from that clan. A matrilineal clan supposedly goes back to the original mother, who often is a mythological person, so the term clan implies all descendents of the same person, known or unknown.

Language

Iokwe is similar in meaning to *aloha* in Hawaiian and is the all purpose greeting for most situations and any number of people. Other useful expressions are: *Kommool tata* (Thank you very much), *Kon jouj* (You're welcome); *Jolok bod* (Excuse me); *Am wot pepe* (It's up to you); and *Ijaje* (I don't know)...

Marshallese language identifies entities and processes in the physical as well as the social environment with a high degree of precision. The traditional fishing, gardening, and gathering life entails an intimate knowledge of and relationship with the environment. You should not be surprised to learn that there is a word for every plant, fish, bird, and every shape of cloud, wind, or weather condition.

MICRONESIA: THE TINY ISLANDS

From Plenty Ocean, Little Land, T. Nelson, Livermore, California: Nel-Douris Pacific Publications, 1974. Used by permission.

Micronesia, from the Greek words *mikros* (small) and *neso* (island), literally means "the small islands" or "the tiny islands." As such, it is a convenient geographical descriptor for a part of the world whose surface covers an area about equal to that of the United States but whose largest single chunk of solid land measures only 200 square miles.

Let's clear up some misconceptions about Micronesia which have been perpetuated by travel agents, writers, and publishers who should have known better.

First, Micronesia is not in the South Pacific. Look at a map of the Pacific showing all of the various *-nesias*...Except for one small part of the Gilbert Islands, all of Micronesia is in that part of the world called the North Pacific. Simply because Polynesia and Melanesia, both also Greek terms, are mostly south of the equator and because "technologically superior" types think one *-nesia* is like any other *-nesia*, the tiny islands have been erroneously moved down south with "the many islands" (Polynesia) and "the black islands" (Melanesia). The fact that Micronesia has been [figuratively] blockaded from the world for most of this century, while the South Pacific was getting all the publicity, also helped to keep its location a mystery.

Second, Micronesia is not a homogeneous unit, either geographically or culturally. Geographies vary among the dry atolls of the Marshalls,...the high islands of the [Federated States of Micronesia] with their sizable enclosed lagoons and fringing reefs, and the volcanic islands of the Marianas... Cultural and racial characteristics also vary greatly, right along with the geography and the multitudes of language.

Third, Micronesia is not the Trust Territory of the Pacific Islands. The latter is an imposed political entity; the former is not...[The Trust Territory of the Pacific, established by the United Nations in 1947, have since become the independent nations of the Federated States of Micronesia and the Republic of the Marshall Islands, and the Commonwealth of the Northern Marianas. Palau continues to be a U.N. Trust Territory.]

Are those three considerations just nitpicking? Playing around with words? Splitting hairs? Yes, if one brown person is like any other brown person, if one island is like any other island, if one tropical culture is like any other tropical culture. If you think Great Britain and Germany and France are indistinguishable, you should have no trouble thinking of Micronesia as a homogeneous political entity...

TEACHER'S GUIDE
GRADES 3-5

A. MAP ACTIVITIES

PURPOSE: To relate the theme of location to the geography and culture of the Marshall Islands

1. **The Peace Corps World (p. 18)**
   - Have students cover the names of the countries at the bottom of the map. Ask them to locate the Marshall Islands. Review the purpose of longitude and latitude by asking how people find unfamiliar places on maps. Ask: "What would make it easier to find the Marshall Islands, Vanuatu, or any other country on this map of the world?"
   - Have students refer to available maps, globes, and atlases to label the continents and oceans.
   - Have students locate the Marshall Islands, the United States and your Peace Corps Volunteer's host country using the key at the bottom of the page. Describe their locations in relation to each other, and in relation to the continents and oceans.

2. **World Map (p. 19)**
   - Have students locate the following places on the map: United States, Hawaii, Australia, your state, your Peace Corps Volunteer's host country, and the Marshall Islands. Describe their locations in relation to each other and to the equator.
   - Have students work with partners to come up with map tasks or questions that demonstrate understanding of the influence of location on lifestyle or geography. (Example: Circle five countries where fishing is probably a main occupation.) Have students research the accuracy of their responses.

3. **Map of the Marshall Island (p. 20)**
   - Have students work in groups to make a list of five to ten speculations about the geography and culture of the Marshall Islands based on the map. (Examples: People probably eat fish. People travel by boat. It is probably very hot in the Marshall Islands.) Ask how they would determine whether their speculations were true. Categorize speculations and have students choose categories for research. Alternatively, keep the speculations posted in a prominent spot; encourage students to mark them true or false as they gather new information from the videotape or from the readings/activities in the video guide.
   - Using the degree readings on this map as a guide, add the Marshall Islands to the map of the world. Ask: Which other countries share the same longitude or latitude?
   - Ask students to make up five to eight questions about the Marshall Islands using the map of the world and the map of the Marshall Islands. (Examples: Is it in the northern hemisphere? Is it closer to Japan or to the United States?) Randomly call on students so they can "quiz" their classmates.

B. CULTURE ACTIVITIES

PURPOSE: ***To identify a relationship between the geography and culture of the Marshall Islands***

1. **Getting to Know the Marshall Islands (p. 21)**
   •Use this fact quiz either before or after your study of the Marshall Islands. Answers:

1.	False	1. The Marshalls are as large as Texas, Louisiana, New Mexico, Oklahoma,
2.	True	Arkansas, Colorado, and Kansas combined. Land and sea area: 750,000 square
3.	True	miles. Land area: 70 square miles.
4.	False	4. Some islands, such as Hawaii, are volcanic with rich volcanic soils. The
5.	True	Marshalls are coral atolls with limited natural resources.
6.	True	
7.	True	
8.	True	
9.	True	
10.	True	
11.	True	
12.	True	

   •Using these facts about the Marshalls, ask students to identify similarities between the United States (or your state) and the Marshall Islands. Begin a class list of similarities.

   •As a class, categorize the true/false statements by topic. Have students work in groups to write a true/false quiz on your Peace Corps Volunteer's host country and on the United States. Send these quizzes to your Volunteer for feedback.

2. **Atolls (p. 22-23)**
   •Write the following words on the board: *volcano, lagoon, reef, coral.* Ask students if they can guess how the words go together. Record suggestions for later in the lesson.

   •Distribute the worksheet on atolls. Ask students to skim the worksheet and tell you what is wrong with it. Have students carefully tear off or cut the descriptions on the right and then work with a partner to match them with the appropriate pictures. Compare responses. Have students "Practice...Reading Skills" on page two of the worksheet. Have students write a brief summary which explains how the words *volcano, lagoon, reef, and coral* are related.

   •Brainstorm a list of islands around the globe. Have individual students choose an island and then research and illustrate its "birth." Compare these processes with the formation of the Marshalls. Ask students to relate their island's formation to its natural resources and culture.

   •Have pairs or groups of students make clay models of the formation of atolls.

   •Work with the science teacher to have students research types and life cycles of coral. Create a bulletin board or artwork to illustrate their variety.

   •Have students research the formation of your Peace Corps Volunteer's country. Compare this with the formation of the Marshall Islands.

3. **The Coral Reef (p. 24)**

To the Teacher: The following information for teachers on the coral reef environment is from the Micronesian social studies textbook Pacific Nations and Territories: The Islands of Micronesia, Melanesia and Polynesia by Reilly Ridgell, a professor at Guam Community College. The book was published in 1988 by Bess Press of Honolulu, Hawaii:

The coral reef, whether fringing, barrier, or atoll, is one of the richest environments in the world. The reef is the home for many types of plants and animals. Fish of all kinds inhabit the reef. They are usually smaller and more colorful than open ocean fish. Many types of sharks can also be found. The octopus is a reef animal, living in holes and cracks in the reef. Octopi are not dangerous to man. Moray eels also live in holes in the coral. They can be dangerous to people poking their hands into the coral. Crabs, lobsters, clams, starfish, slugs, and anemones all live in the reef. None of these animals inhabit the open ocean. There are also many kinds of algae and other plants living in the environment of a coral reef. Without coral, they would probably not exist.

Since the coral reefs are just below the surface of the water, it is easy for them to become filters that trap and collect sand and other debris. As waves break and crash across the reef, this sand is often deposited on the lagoon side of the reef. This sand can build up until it breaks sea level. Sometimes it remains only a sandbar. But sometimes it develops a solid limestone base and becomes a reef island -- limestone covered with sand. If it is high enough, it can hold rain water. If it holds water, plants can grow. The plants' roots help the island hold more water. When the plants die, they make the sandy soil richer...

There are four ways plants can get to an island. Some, like coconuts and pandanus, have seeds that can float for hundreds of miles. The waves eventually toss them up onto an island. Some seeds can be blown by the wind, especially in typhoons. Sometimes birds eat seeds that are not digested. They can land on an island and leave the seeds in their droppings. Finally, man brings new plants to islands...

There are no rivers on atoll reef islands. The islands are flat, rarely more than 15 feet above sea level. Reef islands are very similar to each other. There is almost no [variation] in land forms. Size and shape may vary, and the size, shape and number of islands varies from atoll to atoll. Reef islands are very vulnerable to typhoons and heavy seas, which can sometimes wipe out whole islands. It is easy to wash away the thin topsoil. Coral islands also keep changing. They usually erode on the ocean side and build up on the lagoon side...

Reef islands do support several plants important to man. Pandanus and coconuts can grow almost anywhere. Breadfruit and taro need fresh water, which most reef islands have. Also, bananas, papayas, sweet potatoes, and a few other food plants can grow. Most of these plants were spread by man...

•Bring in pieces of coral. Have class vote on whether they think it's a plant or animal. Have students brainstorm ways to find the answer to the question. Allow one week for students to research their findings. Take a second vote. Have students who voted the same way sit together. They should come up with clear reasons for their choice. Allow each group to convince the other. (Note: Coral is considered part of the animal kingdom.)

•Have students color or circle familiar plants and animals in the worksheet "A Coral Reef."

•Divide the class into two groups. Have one group of students research the animal life of coral reefs, and the other research the plant life of coral reefs. Create a three dimensional class bulletin board or mural of coral sea life. Cover with plastic wrap to give it the appearance of an aquarium. Alternatively, pair animal and plant researchers together. Have them create miniature coral

reefs: Cut out colorful fish and plant life and attach them to the "food side" of a paper plate. Cut out the center of a second plate, and then glue plastic wrap on the "food side." Staple the edges of the plates together to create a miniature sea world. (Special thanks to teacher Ann Lindvahl of Taylorville, Illinois, for this idea.)

•Work with the science teacher to have students research the impact man has had on the fragile life of coral reefs. Consider the effects of organic or chemical pollution and recreation.

4. **How Reefs Were Formed on Majuro (p. 25)**

•Read aloud a story which describes the formation of natural phenomena. (Paul Bunyan tales and Kipling's *Just So Stories* are good possibilities.)

•Read aloud or have students silently read "How Reefs Were Formed." Ask students to compare it with the previous story you read aloud. Compare the development of atolls in "How Reefs Were Formed" with the development of atolls in the worksheet "Atolls."

•Have pairs of students rewrite "How Reefs..." as a play or a puppet show. Perform it for a younger class.

•Have students research stories and poems from your Peace Corps Volunteer's host country. Compare them with this story from the Marshall Islands and with American stories they know.

•Ask your Volunteer about the role of storytelling and oral tradition in his or her host country.

5. **Living Off the Land (p. 26-27)**

To the Teacher: *The coconut is one of the few trees which grows easily in the poor soil of coral atolls. On a day-to-day basis, it provides the Marshallese with food, drink, furniture, tools, and clothing in much the same way that the buffalo sustained our forebears. Versatile and plentiful, it accounts for almost 90% of the country's exports.*

The Marshall Islands are famous for their special coins and stamps. The illustration at the top of "Living Off the Land" is actually a copy of Marshallese stamps which portray playthings children make from the various parts of the coconut tree.

•Bring in a coconut. Crack it on a concrete step (Don't forget a bowl for the juice!), then cut chunks for your students to taste. Study the shape of the coconut shell. Ask students to imitate it with their hands. In groups, brainstorm uses for this part of the coconut.

•Have students use "Parts of a Coconut Tree" to identify the sections of the coconut listed on "Living Off the Land." Note: American grocery store coconuts come from the "old brown coconuts" seen at the bottom of the illustration.

•Ask students to work in pairs to complete the matching activity on "Living Off the Land."

Answers:

1. e, b	6. n, p
2. d	7. f, j
3. a, l	8. c
4. g, h, k	9. n
5. m	10. h, i, o

•Ask students what conclusions they can make about Marshallese culture from this activity. Ask them to think of other people whose cultures relied on an animal or plant (such as the caribou,

buffalo, corn or rice). Research and compare reasons for changes in these cultural patterns. What could affect Marshallese reliance on the coconut?

•Challenge your students to make playthings by recycling materials from home, or by using natural materials available in your school yard. Arrange a display of these playthings in your school or local library. Have students write directions for making their objects for a class book.

•Ask your Peace Corps Volunteer about reliance on the plants and animals indigenous to his or her host country. Compare these traditions with those of the Marshallese and other groups of people.

6. **Day by Day (p. 28)**

To the Teacher: *Marshallese youngsters begin their school careers between the ages of five and seven by participating in a Head Start program. From grade one through eight (which they must complete by age 16), they study arithmetic, Marshallese reading and writing, social studies, science, traditional Marshallese handicrafts, and, depending upon the availability of a teacher, English. The school calendar roughly follows that of schools in the United States, although schools close for a month at Christmas. The length of the school day varies with the size of the island and the distance children must walk to school; usually, however, school begins at 8 A.M. and ends at 2:30 P.M. Students do address their teachers by their first names. Although the public school system in the Marshall Islands provides education up through grade 12, according to the United States Department of the Interior, only 25% proceed beyond the elementary levels because of classroom and staff shortages. Marshallese is the most commonly used medium of instruction, particularly in the outer islands.*

•Ask students to make a time line of their typical school day. Compare time lines among classmates. Are they exactly the same (particularly before and after school activities)? Would they be the same for someone in a higher or lower grade? In the city or country? Why or why not?

•Explain that "Day by Day" is a story describing a typical day for a Marshallese child, but not necessarily one that is the same for all Marshallese children. Read the story to the students.

•Have students make a timeline of a Marshallese child's day based on this story. Alternatively, draw two large circles which overlap (a Venn diagram) on the board. Label one circle "Marshall Islands," and the other "United States." Label the overlapping section "Both." Ask students to look for similarities between their days and the day of a Marshallese child. Write these similarities in the overlapping section. Post this diagram, adding to it during the course of your study of the Marshall Islands.

•Have students work in groups to make comic strip sequences which illustrate "Day by Day." Share these books with a younger class.

•Ask your Peace Corps Volunteer about typical school days in his or her village as well as in the country's capital. Make an illustrated story book for your school library from the information in his or her reply.

7. ***Alele*** **(p. 29)**

To the Teacher: *According to former Peace Corps Volunteer Carol Curtis of the Alele Museum, Majuro, the "alele" (pronounced "a-lay-lay) is a traditional basket made by the Marshallese in pre-colonial times. Usually woven from pandanus leaves, "alele" resemble an envelope or a purse rather than a typical hard-bottomed basket. There are several types of "alele"; special people owned special types.*

The "alele in alap" was traditionally worn around the neck of the lineage head (head of the family) and carried the important things of the lineage. The articles were believed to be so powerful that they could protect all lineage members from sorcery and spirits or demons. Before he died, the head explained the bag and its contents to the next person in line who, upon his death, would explain it to his successor. Although they were often found in homes, the custom of wearing "alele in alap" died out soon after the missionaries came to the Marshalls. Some older people today still believe in the protective power of the basket's contents.

Other types of "alele" were used for storing things of importance to individuals. In a man's "alele," for example, there might be fishing gear, tools for working, and special necklaces. A woman might keep her "dekenin" (a special mallet for pounding pandanus leaves), her sewing needles, her shell tools, and her jewelry in her "alele."

"Alele" is the name of the museum in Majuro which is working to preserve traditional Marshallese crafts and traditions.

•Explain the meaning of *alele* to your class. Have students list or draw five things they would put in an *alele*. Ask: What would you put in a basket of things that are important to Americans? To the people in your Peace Corps Volunteer's country?

•Using long strips of newsprint or other available resources, have students weave an *alele*.

•Have students work with artists in your community to learn how to make traditional crafts of your region. Create a display in your library and have students teach their craft to a group of younger students.

•Have a student write a brief description of *alele* to send to your Peace Corps Volunteer. Include the students' ideas about what people in your Volunteer's country value; ask for feedback.

8. **Why Sharks Inhabit Lowakelle (p. 30)**

•Ask students to locate Arno Atoll on the map of the Marshall Islands. Review the meaning of *atoll*.

•Write the following words on the board: *atoll, reef, islet, greed*. Ask students to define the words they know.

•Have students read the story and "Practice...Reading Skills" on their own. Review vocabulary.

•Ask students to compare the characters in this story with the characters in "How Reefs Were Formed on Majuro." Compare the purpose of each stories.

•Review the geography theme of place with your class. (See "Themes of Geography" in "Background Information for Teachers.") Ask students to find evidence of place in this story.

9. **The Man and the Shark (p. 31)**

To the Teacher: *This story was written by three eighth grade English students in Namorik Elementary School, Namorik Atoll, Marshall Islands. Special thanks to former Peace Corps Volunteer Peter Dillon of Amherst, Massachusetts, for this contribution. (For further information on school life, see "Day by Day" in this section of the video guide.)*

•Ask students to locate Namorik Atoll on the map of the Marshall Islands. Review the meaning of *atoll*.

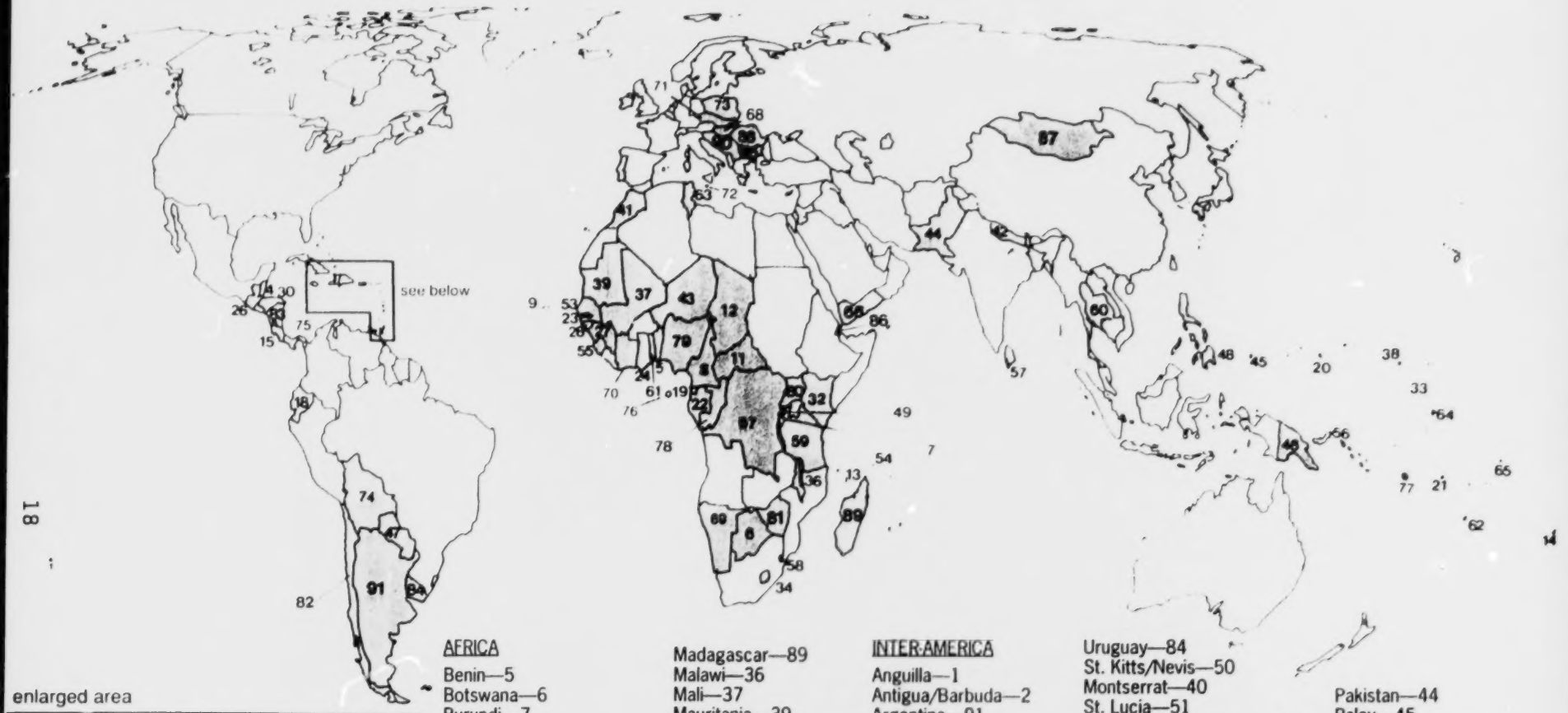
•Brainstorm a list of adjectives to describe sharks. Discuss: What do these words say about our attitude towards sharks? How would this list compare with a list of words about dolphins? How realistic is it? What might account for the differences in these attitudes? (Compare the movies *Jaws* and *Flipper*, for example.)

•Have students research life cycles and characteristics of sharks. Refer to the class's list of adjectives. What words would they now add to the list?

•Ask your Volunteer about the animal life in his region. Which animals are feared? Which are loved? Why?

10. **Topics for Additional Research**
Coral
Giant Clams
Reef Life
Seashells
Sharks
Typhoons
Weaving

Peace Corps, serving around the globe . . .



AFRICA

Benin—5
Botswana—6
Burundi—7
Cameroon—8
Cape Verde—9
Central African Republic—11
Chad—12
Comoros—13
Cote D'Ivoire—70
The Congo—78
Djibouti—86
Equatorial Guinea—19
Gabon—22
The Gambia—23
Ghana—24
Guinea—27
Guinea-Bissau—28
Kenya—32
Lesotho—34
Madagascar—89
Malawi—36
Mali—37
Mauritania—39
Morocco—41
Namibia—69
Niger—43
Nigeria—79
Rwanda—49
Sao Tome/Principe—76
Senegal—53
Sierra Leone—55
Swaziland—58
Tanzania—59
Togo—61
Tunisia—63
Uganda—80
Zaire—67
Zimbabwe—81

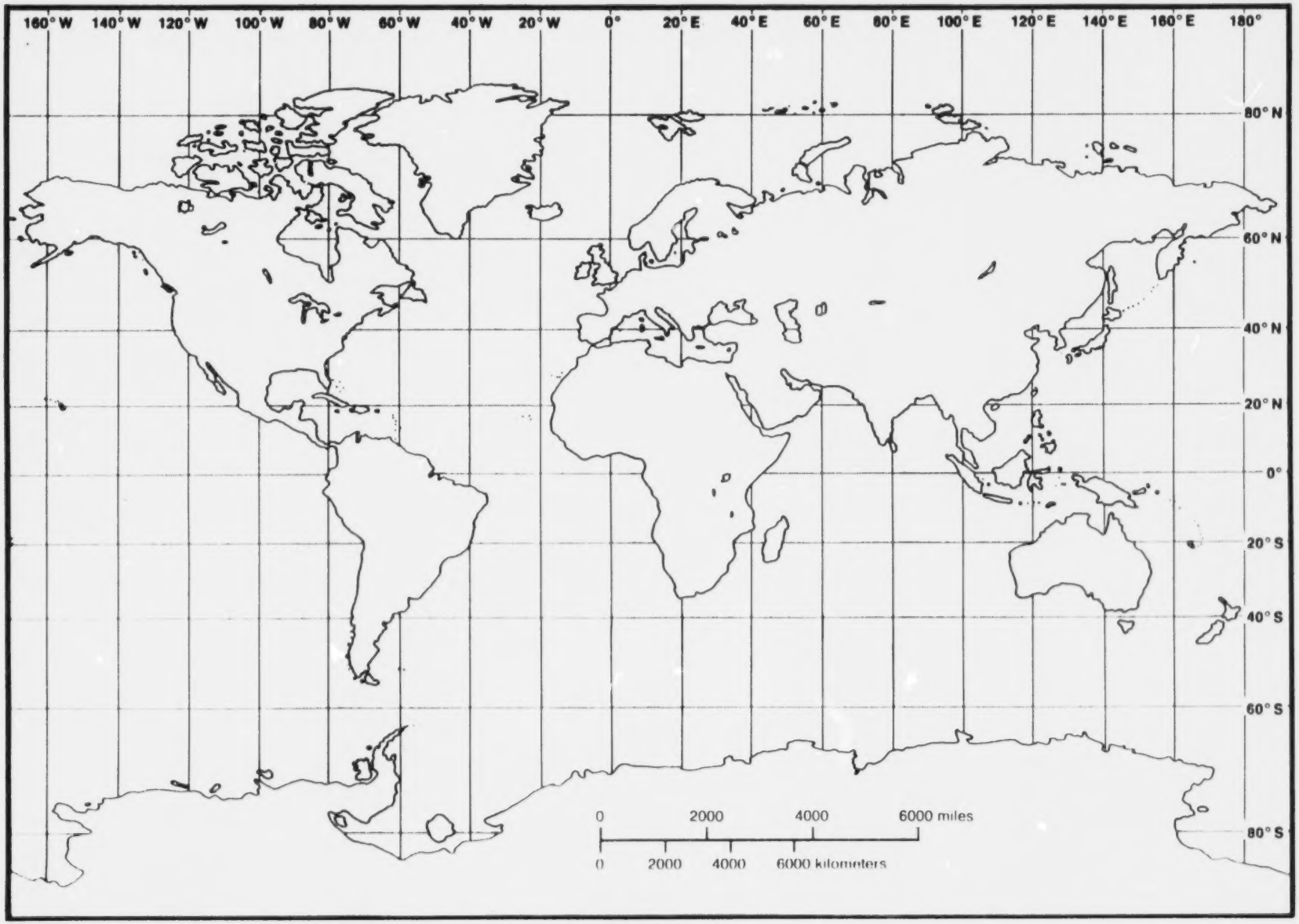
INTER-AMERICA

Anguilla—1
Antigua/Barbuda—2
Argentina—91
Barbados—3
Belize—4
Bolivia—74
Chile—82
Costa Rica—15
Dominica—16
Dominican Republic—17
Ecuador—18
Grenada—25
Guatemala—26
Haiti—29
Honduras—30
Jamaica—31
Nicaragua—83
Panama—75
Paraguay—47
Uruguay—84
St. Kitts/Nevis—50
Montserrat—40
St. Lucia—51
St. Vincent/Grenadines—52

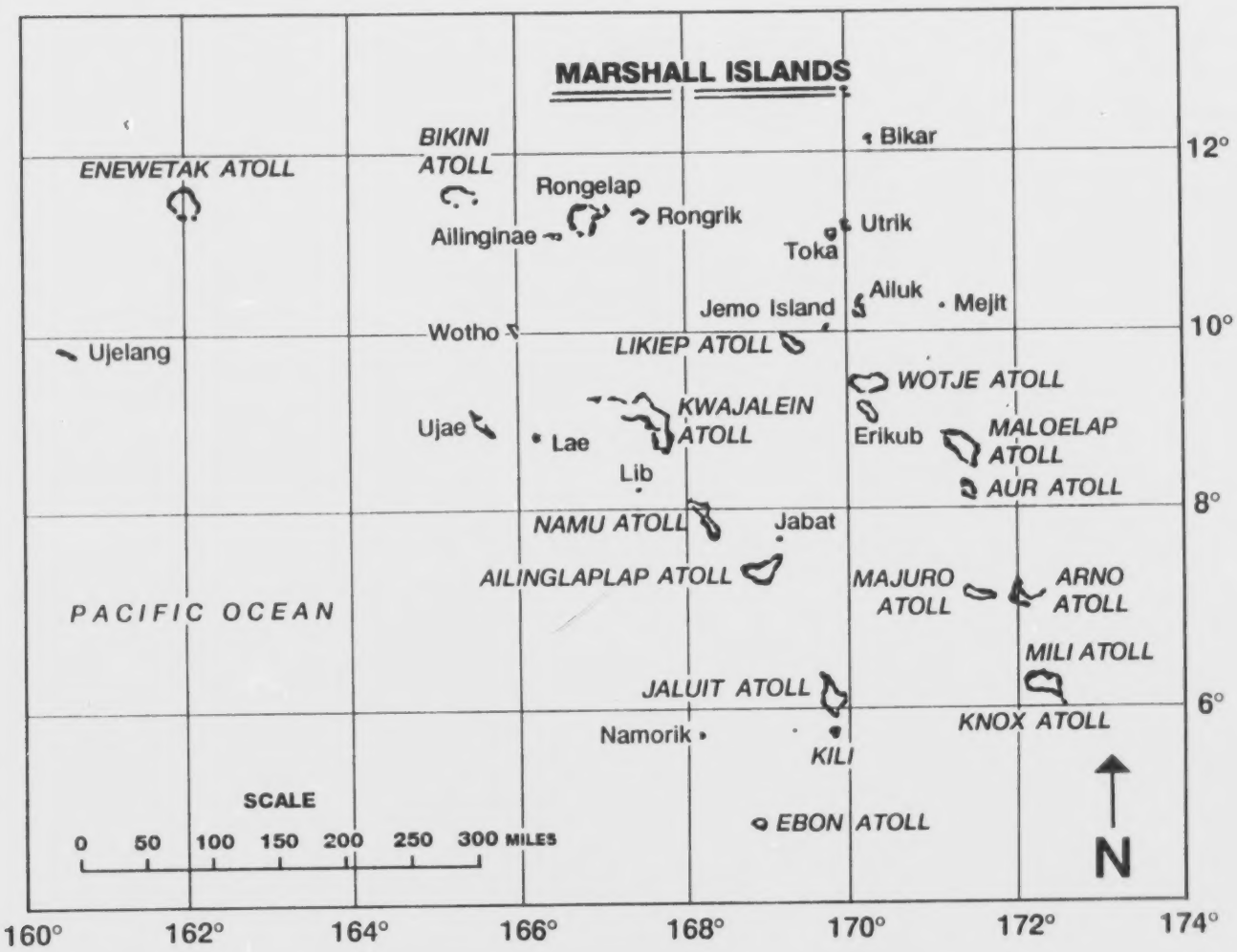
PACIFIC, ASIA, MEDITERRANEAN & EUROPE

Bulgaria—85
Cook Islands—14
Czechoslovakia—71
Fiji—21
Hungary—68
Kiribati—33
Malta—72
Marshall Islands—38
Micronesia, Fed. States—20
Mongolia—87
Nepal—42
Pakistan—44
Palau—45
Papua New Guinea—46
Philippines—48
Poland—73
Romania—88
Seychelles—54
Solomon Islands—56
Sri Lanka—57
Thailand—60
Tonga—62
Tuvalu—64
Vanuatu—77
Western Samoa—65
Yemen—66
Yugoslavia—90

As of December 1991



Map from: *Global Insights*, James Neil Hantula, Columbus, Ohio: Merrill Publishing, 1988


MARSHALL ISLANDS
BIKINI ATOLL
Bikar
ENEWETAK ATOLL
Rongelap
Rongrik
Ailinginae
Utrik
Toka
Ailuk
Mejit
Jemo Island
Wotho
Ujelang
LIKIEP ATOLL
WOTJE ATOLL
KWAJALEIN ATOLL
Ujae
Lae
Lib
Erikub
MALOELAP ATOLL
AUR ATOLL
NAMU ATOLL
Jabat
AILINGLAPLAP ATOLL
MAJURO ATOLL
ARNO ATOLL
PACIFIC OCEAN
MILI ATOLL
JALUIT ATOLL
KNOX ATOLL
Namorik
KILI
EBON ATOLL
SCALE
0 50 100 150 200 250 300 MILES
N
12°
10°
8°
6°
160°
162°
164°
166°
168°
170°
172°
174°

GETTING TO KNOW THE MARSHALL ISLANDS

DIRECTIONS: Read each statement carefully then write the word true or false on the empty line.

_____ 1. The Marshall Islands are about the same size as the state of Texas.

_____ 2. The Marshall Islands are located about half way between Los Angeles and Australia.

_____ 3. The Marshalls are part of Oceania and Micronesia.

_____ 4. All of the islands in the Pacific have the same physical features.

_____ 5. Germany, Japan, and the United States have all administered the Marshall Islands.

_____ 6. American whaling ships used to stop at the Marshall Islands for rest, food, and water.

_____ 7. Most people in the Marshall Islands live in the capital city of Majuro.

_____ 8. Life in the capital city is very different from life in other parts of the Marshall Islands.

_____ 9. Most people in the Marshall Islands are Christian.

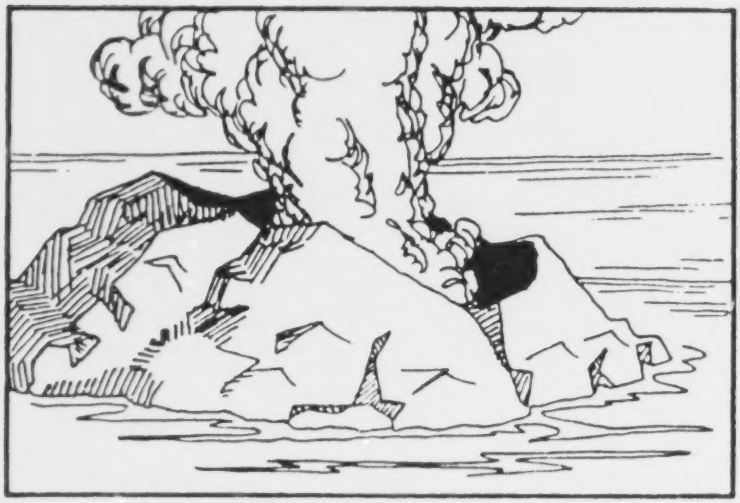
_____ 10. The people of the Marshall Islands speak Marshallese.

_____ 11. Most people in the Marshall Islands earn their living from the production and sale of copra.

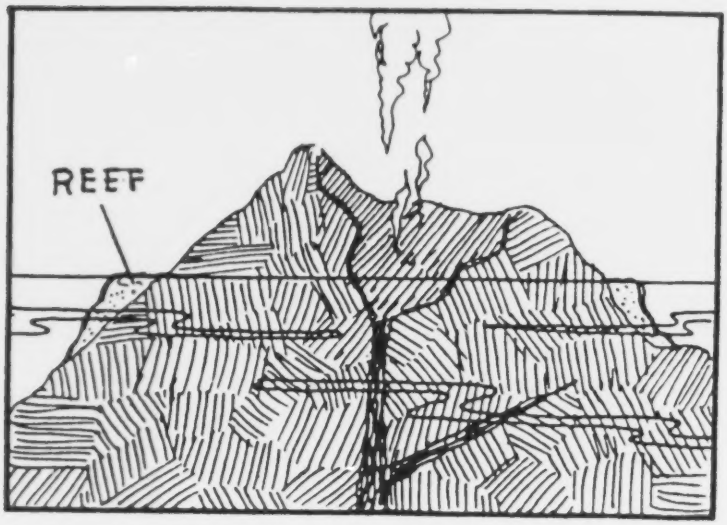
_____ 12. Land in the Marshall Islands is passed down from mothers to daughters.

atolls atolls atolls atolls atolls atolls atolls atolls

How were the Marshall Islands formed? Why do they have no mountains? Study these pictures and "Practice Your Reading Skills" to learn all about it.



1. _____



2. _____

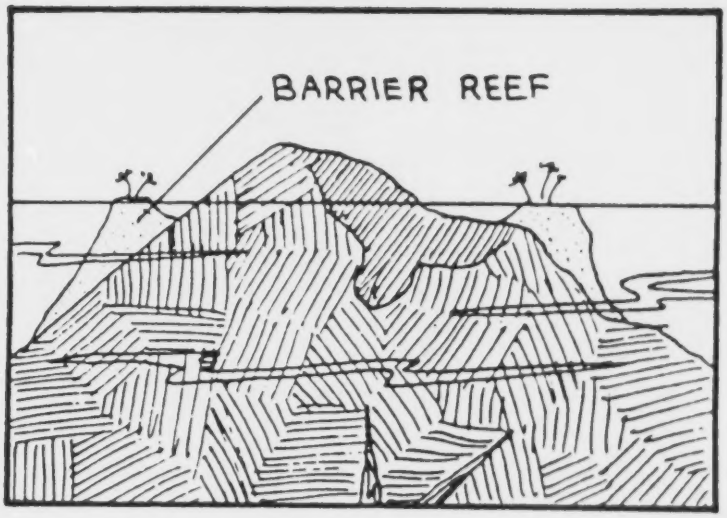
A

Coral began to grow around the outer edges of this volcano where food and sunlight were plentiful. (Coral is made of the rock-like skeletons of tiny sea animals.)

B

Broken coral collected on the reef making a low, flat island -- an atoll.

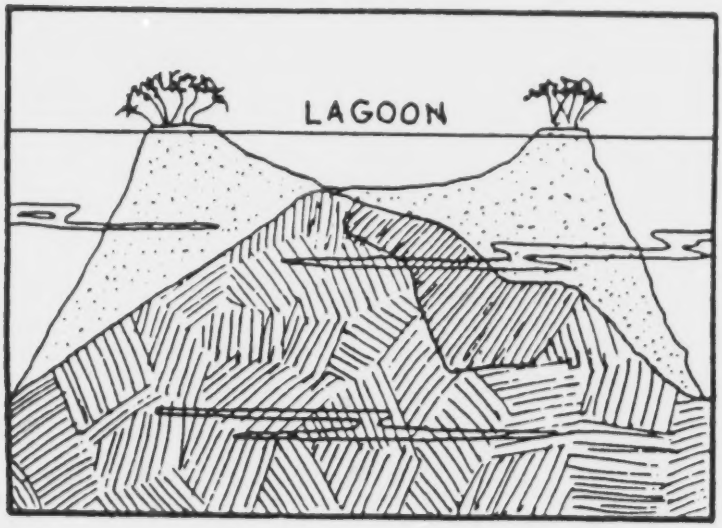
29



3. _____

C

The volcano did not remain still. Over a long period of time, it sank back into the sea. Finally, only the peaks of the volcano could be seen. Coral continued to grow on the outer edges of the volcano making a reef. This reef encircled a lagoon.



4. _____

D

Let's look at one atoll. Scientists think that millions of years ago a volcano pushed itself up from the ocean floor.

PRACTICE YOUR READING SKILLS

1. Study the pictures above, then unscramble the descriptions labeled A,B, C, and D so that they go with the correct pictures.
2. Write a short caption below each picture. Give the main idea of the picture.
3. Use context clues or a dictionary to define each of these words: *volcano, lagoon, coral, reef, atoll.* Illustrate your definitions.
4. How would scientists prove that atolls are formed in this way?

Adapted from "How Our Islands Were Formed," *Marshall Islands Guidebook*, Majuro, which was provided by the Embassy of the Marshall Islands.

The coral reef - one of the richest environments in the world. How many creatures can you recognize?

BEST COPY AVAILABLE

HOW REEFS WERE FORMED ON MAJURO

A man named Letao on Majuro is famous in the Marshall Islands for his strength, and also for the tricks and practical jokes that he played on others.

At one time Letao admired the canoe of a king and made a plan to trade for it. He decided to build an attractive, but useless, canoe and fool the king into thinking that the canoe of Letao was superior to that of the king.

A beautiful wood that is strong and shines (called "kone" wood) is unique because it will not float. Letao built his attractive canoe from this wood and shined and decorated it. Then he went to visit the king of Laura and offered to exchange canoes. The king said that he would come to look at the canoe on the following morning.

When the sun set, Letao pulled his canoe to the shoreline. At low tide he piled a number of large stones at a place offshore, and dragged his canoe on the top of them. Thus, in the morning, when the king arrived, the canoe of Letao appeared to be floating on the surface of the lagoon.

The king was so impressed with the appearance of Letao's canoe that he gave up his proven craft in exchange for a canoe he had never sailed. Letao hurried away, leaving the king ashore admiring his new boat. He sailed quickly towards the pass leading to the open sea.

The king waded out into the lagoon and boarded his new craft, but when he tried to paddle away, his canoe would not move. He paddled harder, and suddenly his craft was pushed from the rocks, sank, and rested on the bottom of the lagoon.

The king, wet and furious, yelled for his subjects to pursue and capture the tricky Letao. As canoes raced after Letao, he laughed and sang. As his pursuers closed in, Letao kicked up sand and coral from the bottom of the lagoon. This caused reefs that blocked their way to form. Still laughing and singing, Letao was last seen sailing into the sea beyond Majuro.

If one visits Majuro today, most people can tell stories of the popular Letao. And the reefs and sandbars in the lagoon are evidence that the story of Letao and the kone wood canoe is true.

PRACTICE YOUR READING SKILLS

1. Use context clues to identify the following: *Letao, Majuro, reef, coral, seaworthy, sandbar, lagoon*
2. How did Letao fool the king?
3. What other characters in legends or folk tales are famous for tricking people?
4. What is the purpose of this story?
5. List five things you know about Marshallese culture or geography from this story.

From *Never and Always* by the students of the Community College of Micronesia, Gene Ashby, editor, Eugene: Rainy Day Press, 1983.

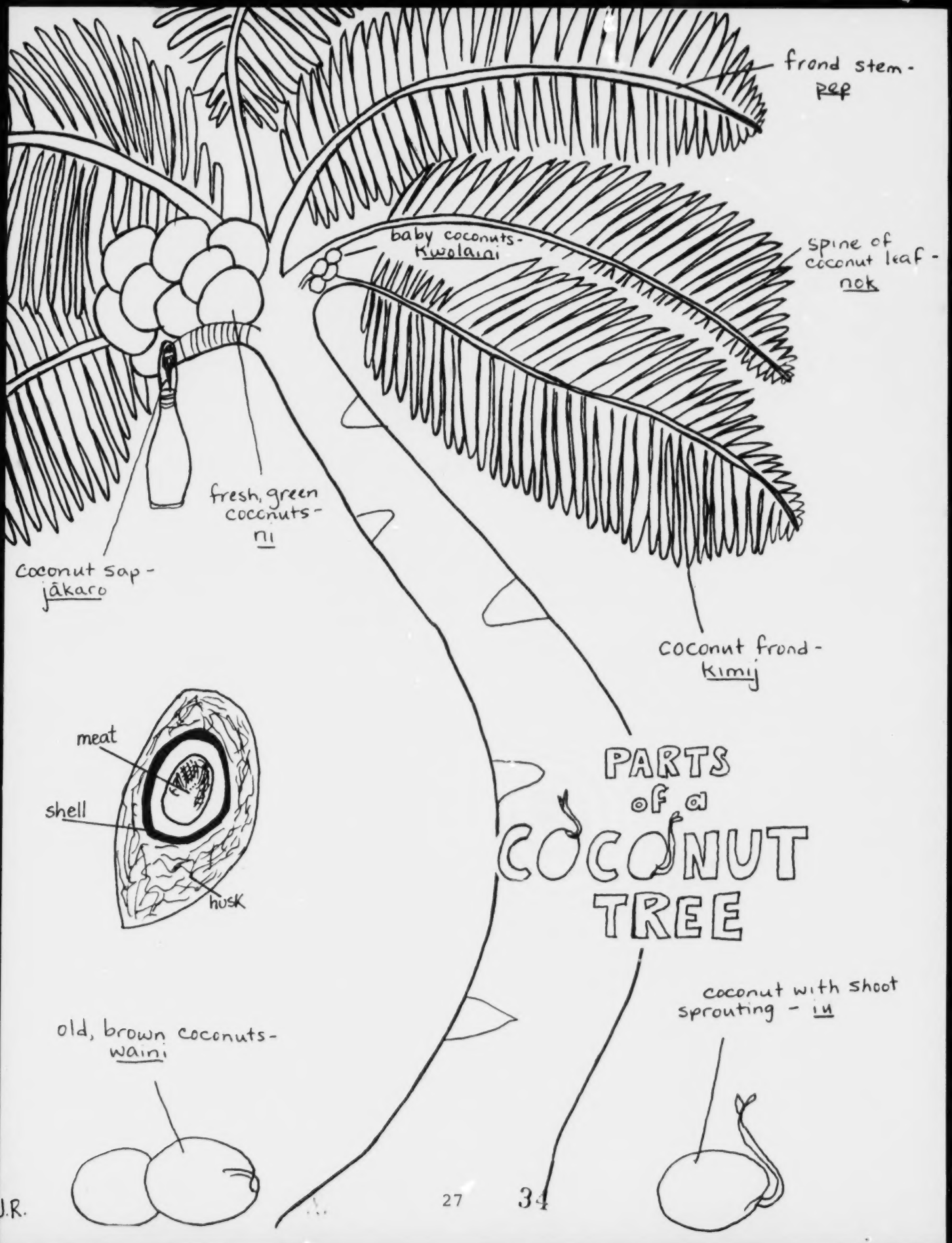
LIVING OFF THE LAND

DIRECTIONS: Use the worksheet "Parts of a Coconut Tree" to match the parts of the tree in column A with the uses or products in column B. Write the letter of your choice on the empty line. There may be more than one answer. Be able to explain your choices.

A		B
_____ 1.	Trunk	a. strips for weaving baskets
		b. canoes
_____ 2.	Sap	c. a celery-like vegetable
		d. syrup for sweetening
_____ 3.	Frond	e. furniture
		f. grate and squeeze for milk
_____ 4.	Spine of frond	g. toothpicks
		h. sewing thread
_____ 5.	Frond stem	i. fishing nets
		j. oil for moisturizing hair and skin
_____ 6.	Ripe coconut on tree	k. string for carrying fish
		l. pinwheels
_____ 7.	Meat of coconut which has fallen to the ground	m. baseball bats
		n. balls for juggling
		o. pot scrubbers
_____ 8.	Shoot coming from fallen coconut	p. water for drinking
_____ 9.	Small unripe coconut	
_____ 10.	Coconut husk	

Special thanks to returned Peace Corps Volunteer Jacqueline Rigoni for her suggestions and illustrations.

BEST COPY AVAILABLE


frond stem - pef
baby coconuts - kwolaiai
spine of coconut leaf - nok
fresh, green coconuts - ni
coconut sap - jākaro
coconut frond - kimij
meat
shell
husk
PARTS of a COCONUT TREE
old, brown coconuts - waini
coconut with shoot sprouting - im

DAY BY DAY

It's Monday morning and time to go to school. I wake up when the sun comes up and the roosters crow. I stretch a bit to wake myself up and try not to make any noise because my eight brothers and sisters are lying on the floor around me. I have to get busy so I can get my chores done before I go off to school. I roll up my sleeping mat and then wash my face and brush my teeth at the water catchment outside our door. Mama's already up and in the cookhouse making the fire for breakfast, so I quickly wash off last night's dishes and then grab the rake to rake the yard. My brother walks sleepy-eyed past me to gather coconuts to feed the pigs.

After breakfast, I walk to school with my brother. I'm lucky we live close to the school because some of the kids have to walk four miles or more to get there. School starts at 8:00 when my teacher rings an old school bell. My first class is with Edwin. He teaches us math, science, and social studies. He likes to tell us lots of stories about the old ways of the Marshallese. We've forgotten how to do some of the things our grandparents knew how to do well, like navigating a boat on the ocean without a compass. After Edwin's classes, we have recess; usually the boys play tag and the girls play jump rope, jacks, or hopscotch. Sometimes we play baseball or volleyball with the seventh graders. I'm in fifth grade, by the way. I go to school half a day since we don't have enough teachers right now, but on some islands they get to go all day.

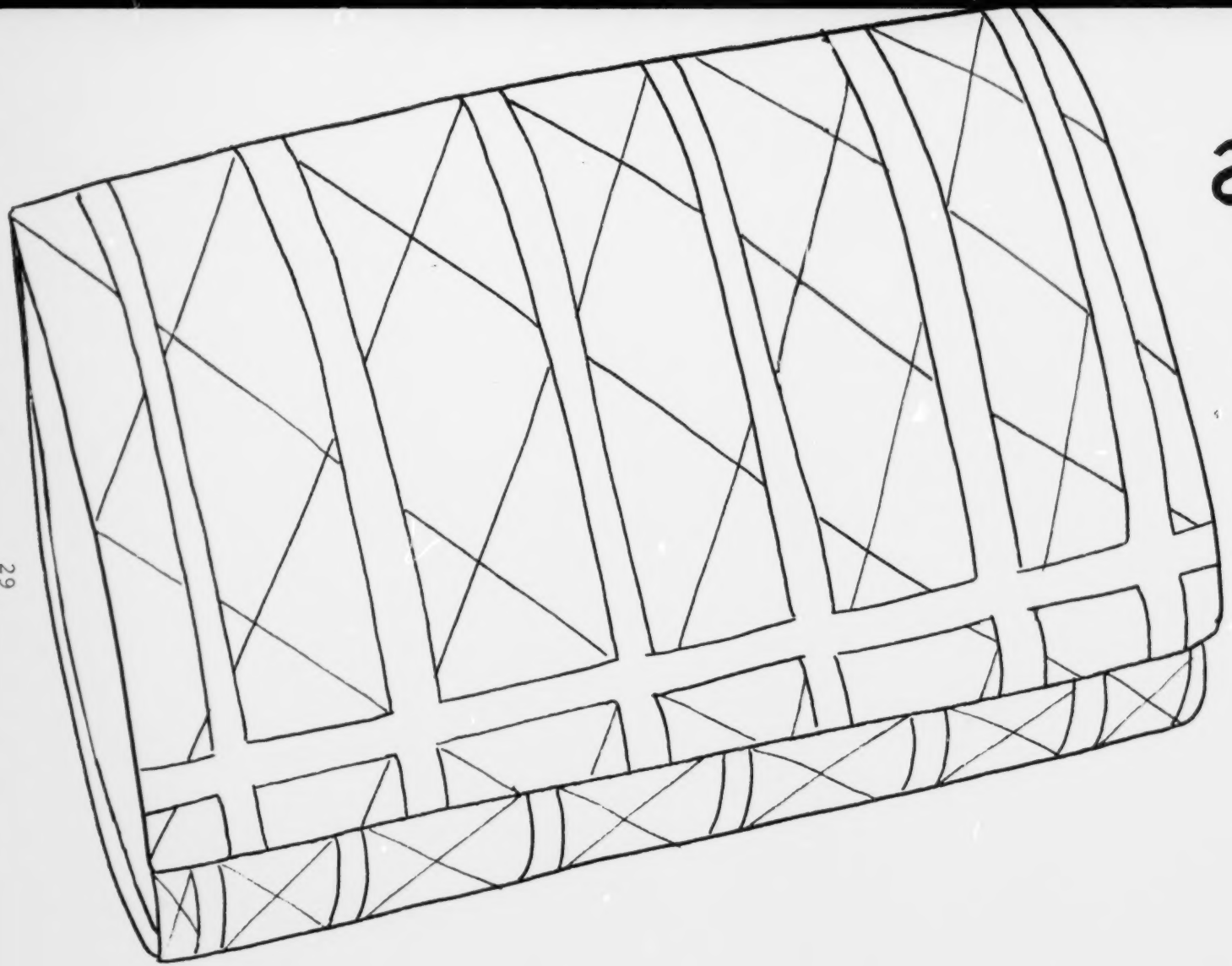
When recess is over, we have class with Jacki in the other schoolroom. She's the Peace Corps Volunteer who teaches us English and health. We have to learn English to take a test to go to high school. Not everyone can go to high school because there aren't enough places. We haven't had anyone from our island pass to high school in six years. I'm trying hard to learn so I can go to high school.

After class is over with Jacki, we go outside for our last class with Tolina. She teaches us Marshallese handicrafts like basket weaving so we don't forget the old ways of Marshallese culture.

Finally, if the ship has brought our food, we have our lunch, otherwise, we go home. The younger students have school in the afternoon, but I'm finished. I usually help Mama make the fire, and then after lunch I take care of my little brothers and sisters. Afternoons, Mama and Papa go off to make copra, my older brother goes fishing in his canoe, my other brother climbs a coconut tree to get us some coconut juice to drink, and my sister washes our clothes in a tub. With so many people in my family and so many clothes to wash, I usually help my sister. If we finish early, I go swimming in the ocean with my friends. We don't go too far out in the water, though, because we're afraid of sharks.

Later on, we eat dinner and then it's time to do my homework. Mama cleans and lights the kerosene lamp for me. It's been a long day, so when homework is finished, I pull out my sleeping mat and go right to sleep. Tomorrow it's back to the books.

Special thanks to RPCV Jacqueline Rigoni of Waukegan, Illinois, who submitted this story.



alele

29

1. _____ 2. _____

3. _____ 4. _____ 5. _____

36

37

WHY SHARKS INHABIT LOWAKALLE REEF OFF OF ARNO

Before the foreigners came to the Marshall Islands there lived a man named Lowakalle on Arno Atoll. He is remembered as a very big and strong man and a fearful fighter.

One day Lowakalle left his people and went to live alone on an isolated islet called Ijoen. No one would visit him because he had warned all the people to stay away. A long time passed and Lowakalle was nearly forgotten. In fact, his people did not even know if he was dead or alive. Those who passed Ijoen saw no trace of Lowakalle, but no one dared to go ashore.

Later on, the people of Arno began to complain about a stranger who visited each village, stealing their most precious possessions. No one knew how the stranger got to each village as there was no sign of footprints or a means of transportation. Then they remembered the mysterious Lowakalle, and began to suspect that it was he who was the thief. And they were right. Lowakalle would raid villages both day and night, and the way he would travel was by swimming. The people could not find a way of stopping him on the land as he was so very strong and powerful.

Soon Lowakalle began his worst crimes. From his isolated island he would watch for cooking fires. He would then swim to the smoke, take all of the food, and hurt anyone who got in his way. The people were terrified, but Lowakalle could not be stopped.

The situation was desperate, and so a meeting was called of the leaders of all of the villages. They had all suffered gravely and tried to figure a way of destroying Lowakalle. After much discussion, they decided that the only way to eliminate the monster, as they called him, was by deception. They would use Lowakalle's greed against him. After three weeks, everything was prepared. Many canoes set out for the best fishing ground of Arno. After arriving, they caught fish. They then cut all of their catch into chunks and scattered the pieces about the area. This attracted many sharks.

Lowakalle, meanwhile, watched the fleet from his distant home. When he decided that many fish were being caught, he began to swim toward the area to steal them. Because he was so greedy, he swam very rapidly, right into the center of the sharks. They attacked Lowakalle, and he was killed.

The fishermen then returned happily home to spread the news that Lowakalle had been killed. The people of Arno felt safe again. To honor the event they named the reef where he was killed "Lowakalle," and it has this name to this day. Any visitor to the reef will find many sharks lurking about as a reminder of the story of the greedy Lowakalle.

PRACTICE YOUR READING SKILLS

1. Use context clues to identify these words: *atoll, reef, islet, greed, Lowakelle, Arno, Ijoen*
2. What is the purpose of this story?

From *Never and Always* by the students of the Community College of Micronesia, Gene Ashby, editor, Eugene, Oregon: Rainy Day Press, 1983.

THE MAN AND THE SHARK

by

Miana, Artina, and Almitha

Once upon a time there was an old man who lived in a village. The old man lived with his children. One day the old man went to the forest. He saw a big tree. And he ran home. And he took his knife and his axe. And he took his axe from his bag and cut the big tree and the tree fell to the ground. He said to himself, "This tree is very important to my family. I'll catch many fish." And he made the tree into a canoe. When his family saw the canoe, they were very happy...

The old man went fishing every day. He caught many big and small fish. He rose with the sun to fish. He fished at night. He paddled his canoe fast. He was strong.

One night the old man went fishing. He caught a big shark. When he saw the shark on his fishing line he was very happy. He took the shark from his canoe and went home. He told his family about the big shark. Its mouth was big and his family was very afraid of the shark. His children cooked the huge shark. They didn't eat it. Their father ate it. Only he ate it.

After several days, the old man went fishing again. He didn't see the big wave. He paddled the canoe to the middle of the ocean. The wave threw the canoe to the bottom of the sea. The old man swam. He was very grief-stricken. And he went ashore to the beach. The old man cried. He went home and told his family about what happened. He said, "My canoe was completely destroyed by the wave. It's in the bottom of the ocean." When the canoe broke, the old man's family became very poor.

Thanks to RPCV Peter Dillon of Amherst, Massachusetts, for providing his students' story.

TEACHER'S GUIDE
GRADES 6-9

A. PHYSICAL GEOGRAPHY ACTIVITIES

PURPOSE: ***To relate the themes of place and location to the geography and culture of the Marshall Islands***

1. Find It! (p. 39-40)

•Review the five themes of geography by having the class list them on sheets of paper. Present pictures or other audiovisual aids which illustrate each theme; ask students to identify the theme. Examples:

1. an English song played on a tape player made in Asia (movement)
2. a bridge over a river or canyon (relationship to the environment)
3. a desert or range of mountains (place)
4. an advertisement to visit New England (region)

•Have students work individually or in pairs to locate the term in the word find which is defined on the worksheet. Answers:

1. place
2. movement
3. location
4. language
5. latitude
6. region
7. equator
8. climate
9. degree
10. culture
11. relationship to environment
12. agriculture
13. longitude
14. continent

•Ask students to relate each of the above terms to the United States, the Marshall Islands, and/or your Peace Corps Volunteer's host country. Example: *Movement* -- Some people in the Marshall Islands watch American television shows.

•Have students categorize the terms hidden in the puzzle. Use these categories as a focus for studying your Peace Corps Volunteer's country.

•Review the themes of geography by giving examples of themes and having students give the theme in the form of a question. Example:

Question -- "The Marshall Islands are made up of two chains of coral atolls."
Answer – "What is 'place'?"

•Divide students into five groups. Ask each group to pick one of the five geographic themes. Make a giant illustrated book on the themes of geography for a younger class, or create bulletin boards for a younger class.

•Divide students into five groups. Ask each group to pick one of the five geographic themes. Research your Peace Corps Volunteer's host country using these themes as topics. Share the results with another class.

2. The Peace Corps World (p. 18)

•Using available maps, globes or atlases, have students label the continents and oceans.

•Using the key at the bottom of the map of Peace Corps countries, have students locate the Marshall Islands, the United States and your Peace Corps Volunteer's host country. Have students use several ways to describe their location.

3. **The World (p. 19)**
•Have students locate the following places: United States, Hawaii, Australia, your hometown, your Peace Corps Volunteer's host country, and the Marshall Islands. Describe their locations in relation to each other and to the equator.

•Practice using longitude and latitude by having students determine which countries are located at:

40°N	100°W	(United States)
80°N	80°W	(Canada)
50°N	0°	(Great Britain)
20°S	140°E	(Australia)

•Practice using scale by calculating the approximate distance between the United States and your Peace Corps Volunteer's host country, Nepal, and the Marshall Islands. Calculate the approximate area of continental United States in square miles. Compare this with the land and sea areas of the Marshall Islands.

4. **Oceania (p. 41)**
•Using the map of the world, ask students to point out the following regions: New England, the South, the North, the West (United States), the Western World, Sub-Saharan Africa, Western Hemisphere, Polynesia, and Micronesia. Ask: Where does each region begin and end? Do any regions overlap? What makes it difficult to mark the boundaries exactly? What is the purpose of categorizing by region?

•Have students describe their town or state in relation to as many regions as they can. Draw concentric circles on the board to illustrate this point.

•Using the map of the Pacific regions, ask students to locate Polynesia, Micronesia, and Melanesia. Describe their locations in relation to each other.

•Have students describe the Marshall Islands in relation to as many regions as possible. Draw concentric circles on the board to illustrate this point. (For further information on the theme of regions, see "Fundamental Themes in Geography" in "Background Information for Teachers.")

5. **Map of the Marshall Islands (p. 20)**
•Using the degree readings (5°N, 173°E) on the map of the Marshall Islands as a guide, add the Marshall Islands to the map of the world. Ask: Which other countries share the same longitude or latitude?

•Based on the map of the Marshall Islands and the map of the world, ask students to compare and contrast the location and physical features (shape, coastline, size) of the Marshall Islands and your Peace Corps Volunteer's country.

6. **Water, Water Everywhere (p. 42)**
To the Teacher: *Special thanks to the National Council for Geographic Education (Indiana, Pa.) for the following excerpts from Patricia K. Bosh's article "The Oceans: Their Hidden Treasures" (Journal of Geography, July-August 1991).*

The oceans remain a vast expanse of water shrouded in mystery. And yet, there is much that students can learn about oceans through research and investigation. Within every 1000 grams of ocean water there are 35 grams of salt, mostly sodium chloride or table salt, and 965 grams of water. Ocean water is warmed at the equator and cooled at the poles. This warming and

cooling causes the water to move, creating a motion beneath the surface called ocean currents. Surface ocean currents, on the other hand, are caused by the wind. Waves ride on the surface ocean currents, circumnavigating the earth at times. The oceans and their relationship to the continents which they surround offer countless opportunities for geographic exploration through the science curriculum.

To arouse your students interest in ocean phenomena, set out a beaker filled with dirt, a beaker filled with water, and a "wave bottle." (A wave bottle imitates the motion of waves using the action of a liquid -- a mixture of water and mineral oil. See worksheet.)

•Give a brief pretest (the top of "Water, Water Everywhere"). Allow students to change their answers as you correct them. (Alternatively, divide class into four groups. Have the students in each group research one of the questions, reporting their answers back to their group and then to the class as a whole.) Answers:

1. Pacific, Atlantic, Indian, Arctic
2. 71% by ocean water
3. Hawaii
4. the forces of wind and gravity

•Draw a beaker on the board. Review the meaning of percentages -- 50 percent means the same as one half, 25 percent means a quarter, 75 percent means three quarters -- by coloring these percentages in on the beaker illustration using colored chalk. Finally draw a beaker and shade 71% in blue for oceans and 25% in brown for land. Ask students what the remaining 4% might be. (The remaining 4% is fresh water or water found in lakes and rivers.) Have students make bar or pie graphs representing these percentages.

•Locate the four major oceans on a map of the world. Draw a third beaker and shade in the following percentages: 49%, 26%, 21%, and 4%. Explain that if this beaker were large enough to hold all (100%) of the ocean water in the world, the amount taken up by each ocean would be in these percentages. Review the meaning of a pie graph. Ask students to work with a partner to decide which oceans go with the percentages in the pie chart. Answers: Pacific (49%), Atlantic (26%), Indian (21%), and Arctic (4%). Label the beaker on the board.

•Give the pretest orally as a post quiz.

7. **Making Waves (p. 43)**

To the Teacher: *Special thanks to the National Council for Geographic Education (Indiana, Pa.) for the following excerpts from Patricia K. Bosh's article "The Oceans: Their Hidden Treasures." (Journal of Geography, July-August 1991).*

Wind, gravity and water combine to create waves -- a disturbance on the surface of a body of water. Waves create a sensation of beauty, at once a playground for surfers and swimmers, but also a force of destruction. Waves will not stop unless the wind stops or they run into something.

To arouse your students interest in ocean phenomena, set out a "wave bottle." (A wave bottle imitates the motion of waves using the action of a liquid -- a mixture of water and mineral oil. See worksheet.)

•Introduce wave movement by organizing students into two or three rows of ten chairs each and then having them demonstrate the "sports stadium" wave. (People stand up with their hands in the air and then sit back down.) Alternatively, have students stand side by side with their arms to the left. Have students create a wave by sweeping their hands over their heads from left to right,

each person starting as the one before finishes. Ask how this human wave is similar to an ocean wave.

•Use the wave bottle (see worksheet) to demonstrate wave action. Resting on its side the bottle represents a sloping "beach" and vertical "coastal mountain." Have students act out the action of a wave when it hits the beach. (The wave slows down and stops.) Have students act out waves running into a coastal mountain range. (The waves shoot up the vertical surface and then crash down.)

•Have students create their own wave bottles so they can study the movement of waves in water. They will need: one clear bottle (washed and labels removed) with lid, mineral oil, water, and blue food coloring. Fill the bottle half full with water, add two or three drops of food coloring, and shake to mix. Next fill the bottle to the top with mineral oil and screw the lid on securely. Since the liquids will not mix, the blue water sits under the mineral oil creating wave like action as the bottle is turned on its side and moved slowly in a teeter-totter fashion. The liquids will create a wave like motion illustrating swells, undertows, and breakers (see worksheet).

•Play a tape of "ocean sounds" (or a piece such as "La Mer" by Debussy); have students write poetry expressing the various moods of the sea.

•Invite an oceanographer to come to your class to talk about the influence of the ocean on our lives. Have students prepare questions in advance.

•Ask your Volunteer about the forces of nature which influence the lives of people in his or her host village or country.

B. CULTURE ACTIVITIES

PURPOSE: ***To relate the themes of relationship and movement to the geography and culture of the Marshall Islands***

1. **Snapshot of the Marshall Islands (p. 44-45)**
   Special thanks to former Marshall Islands Peace Corps Volunteers Peter Dillon and Diane Huebner for contributing "Snapshot of the Marshall Islands."

   •Review the meaning of the word "culture." Review the five themes of geography. (See "Background Information for Teachers.") Ask students to look for examples of each of the five themes as they read the "Snapshot."

   •Have students work individually or in pairs to complete the "Facts to Recall" section at the end of the worksheet. Correct together.

   •As a class, make a Venn diagram (overlapping circles) to illustrate the similarities and differences between the United States and the Marshall Islands. Make a similar diagram for the United States and your Peace Corps Volunteer's host country, or for the Marshall Islands and your Volunteer's country. (Special thanks to teacher Carla Fletcher of Arlington, Virginia, for this activity.)

   •Challenge pairs of students to make a diagram showing the similarities among the United States, the Marshall Islands and your Volunteer's host country. Use the topics in "Snapshot" as a guide.

•Hold up a photograph of a place in your town or state. Ask: What does a photograph include? What does it leave out? Why? What does a snapshot summary include? What does it leave out? Why? Based on these responses, what kind of "warning label" would you attach to any snapshot summary of a country?

•Have students work in groups to write a snapshot of your Peace Corps Volunteer's host country. (Send us a copy!) Ask your Volunteer to add the parts the class has "left out."

2. **Shipwrecked (p. 46)**

To the Teacher: *Special thanks to the Francis X. Hezel, S.J., and Charles Reafsnyder for the following excerpts and activity ideas from the Micronesia through the Years, a social studies textbook produced for secondary classes in the Marshall Islands and other islands of the Trust Territory of the Pacific.*

Almost all communities recognize the need to have rules governing their members' behavior. The particular behavior desired and the rules used to encourage it differ greatly...One thing, however, remains fairly constant: Every group or society has some kinds of conduct that are desired over others. Every society also has some way of discouraging undesirable conduct. Formal rules or regulations enforced by punishment are just one way in which conduct is controlled...A subordinate but important point is the relationship of the individual to the group...

In this exercise, students are asked to play the role of shipwrecked survivors on a deserted island. They are faced with the task of assuring their continued survival under difficult circumstances...

•Have the seating in your classroom arranged so that students can either sit in a large open area on the floor or in a large circle in their chairs. Tell the class that today they are going to imagine themselves far away from the classroom...Read aloud or have them read "Shipwrecked." Tell them that the events described in the reading have happened to them as a group and that they are now sitting on the island deciding what to do next. Tell them that their future survival depends completely on the measures they take. Tell them that you will be an "invisible" observer. [You may want to prompt the group to consider the following: food, shelter, protection from invasion, leadership, rules and punishments.]

•Debrief together by having students describe what happened. Discuss:

1. What did you do about food? shelter? defense?
2. Why did you elect a leader?
3. What rules did you make? (List on the board.) Why?
4. What would happen if someone didn't follow the rules? Why?
5. Would your rules be different if you had been stranded in the desert? Why?
6. How is this activity similar to and different from "real life" situations?

•Have students categorize the rules they listed based on health and safety, allocation of resources, and group harmony. What class or school rules fit into these categories? Local laws? Why do groups establish rules?

•Ask your Volunteer about the similarities and differences between American school rules and rules in schools in his or her host country. What might account for the differences? Are there unwritten rules to follow? What happens when a person breaks a rule? Why?

•Ask your Volunteer about the influence the physical environment of his or her country has had on the country's lifestyles.

3. **Living with the Sea (p. 47-48)**

•Illustrate the relationship between culture and geography by reading a story or watching a videotape such as *Call It Courage* by Armstrong Sperry or *Island of the Blue Dolphins* by Scott O'Dell. Ask students to look for the way in which the main characters meet their needs for food, clothing and shelter. How do their lifestyles reflect their physical environment?

•Review the meaning of "culture." Ask students to describe the physical geography of your town or state. Ask: How have people adapted their lives to fit the climate and physical features of your area? How have people changed the environment to meet their needs?

•Have students read "Living with the Sea." Ask them to look for ways in which the physical geography of the Marshall Islands has influenced the way people live.

•Have students research the physical geography and daily lifestyles of people in your Volunteer's host country. Look for ways in which its physical geography has influenced the way people live.

4. **Stick Chart (p. 49)**

To the Teacher: *The following explanation of Marshallese stick charts is from Man This Reef by former Peace Corps Volunteer Gerald Knight (Majuro: Micronitor News and Printing Company, 1986):*

Vast distances separate islands from each other and their low elevation makes it difficult to sight land. The original settlers of the Marshalls developed skills to maintain travel between the islands. They learned to read the formation of waves by watching for certain swells which would show the direction in which land lay.

To enable youngsters to learn navigation, the navigators tied flat sticks together in ways which showed the patterns of the ocean. Shells, indicating islands and atolls, were attached to the "stick charts" -- as they were later called. There were three different kinds of charts. The first was the "wabebe" (pronounced "why-baby"), representative of patterns around a single island or atoll. The wabebe was used to show the novice fundamentals. The second variety was the "medo" which represented a group of atolls. The third category of chart, the "rebillit," mapped an entire chain and showed spatial relationships and primary swells. The making of the stick charts was a secret and was taught only to a few. According to Carol Curtis of the Alele Museum, Majuro, "Very few people today understand these charts, although many people know how to make them."

"Wabebe" were made by lashing thin strips of pandanus wood together with coconut sennit. Cowrie shells were used to represent the islands.

•A few days before beginning your study of the Marshall Islands, hang a large copy of an unlabeled stick chart on a bulletin board. Invite students to submit their ideas about what it is.

•Explain that the drawing is a special kind of map: a map that shows current and wave patterns around an island or atoll. Point out the islands on the chart and mention that these were represented by cowrie shells.

•Ask students to recreate the *wabebe* using natural materials.

•Have students make maps of their state or town using natural materials. Compare and contrast the content of the maps as well as the materials with which they were made. How do the maps reflect the physical geography of your town or state?

BEST COPY AVAILABLE

•Invite someone from your community to talk to your class about navigation and navigation maps.

•Write to your Volunteer about the way people in his or her host village give directions, or the kinds of maps they use.

5. **Flag of the Marshall Islands (p. 50)**
•Ask students to define and/or give examples of the word "symbol." Discuss symbols of the United States. Have students research the history and development of the American flag or the flag of your state.

•Ask students to read the description of the flag of the Marshall Islands. Ask: How does the flag reflect the history of this island republic? Its geography? What do you know about the culture of the Marshall Islands from this description?

•Design a school or community flag which reflects the geography and culture of your area.

•Have students research the meaning of the flag and emblem of your Volunteer's country. Include poster-size illustrations as well as explanations of the way these symbols reflect the country's history and geography.

•Ask your Volunteer about the way people in his or her village view their country's symbols. Are some symbols valued more than others? What laws exist for the display and use of the country's flag?

6. **Reading Skills Practice (p. 51)**
To the Teacher: *Use the article "Marshalls Countering Americanizing" in section C for this activity. Additional activity suggestions are also given in section C.*

•As a class, have students make lists of technology related things they know how to do that their parents don't know how to do (program a VCR, play computer games, etc.) and technology related things their grandparents know how to do, that they don't know how to do (run an 8 mm projector, can fruits or vegetables, darn socks, fuel a coal furnace, etc.). In the future, what might your children be able to do that you won't?

•Read and discuss "Marshalls Countering Americanizing." Discuss: How are the Marshallese "fighting fire with fire"?

•Ask your Volunteer about efforts being made to maintain traditional lifestyles in his or her host country. Compare these with those of the Marshall Islands.

7. **Topics for Additional Research**

Advertising	Coral reef	Navigation tools	Ocean floor mapping
Atolls	Language borrowing	Ocean currents	Typhoons

A L O N G I T U D E N T E R S
P O G L X I C U L T U R E L N
L D E C V C O N T I N E N T R
A E Q U A T R C L I M A T E N
C Q U A G R I B R E G I O N S
E U N D E G R E E S O I L B Z
Z A R E L A T I O N S H I P T
M T O E N V I R O N M E N T Q
B O A G R I C U L T U R E N T
M R M O V E M E N T L A N D T
L O C A T I O N L A T I T L E
X Z T R L A T I T U D E N G H
C O N T I N E N T A L B J N I
L X C V A R L A N G U A G E X
E A R T H H G E O G R A P H Y

FIND IT!

DIRECTIONS: Read through the following list of definitions. Find the word or phrase that best fits the definition in the word find puzzle. Relate each word to the culture or geography of the Marshall Islands. The first one is done for you.

1. Description of the physical and human features that make a village, town, state, region, country or continent unique. _____

2. The process of going from one place to another; the interaction of people inside and outside of a country or region. _____

3. Description of where a place is in relation to the earth's surface or to other places. _____

4. How people communicate with or without words. _____

5. The imaginary lines that run east and west on the globe; they are parallel to the equator. _____

6. An area that shares physical or cultural characteristics. _____

7. The imaginary line that circles the globe and separates the northern hemisphere from the southern hemisphere. _____

8. The type of weather a place has over a long period of time. _____

9. The unit used to measure distance between lines of longitude and lines of latitude. Each one is made of sixty minutes. Each minute is made of sixty seconds. _____

10. The sum total of behaviors, values and beliefs of a group of people. _____

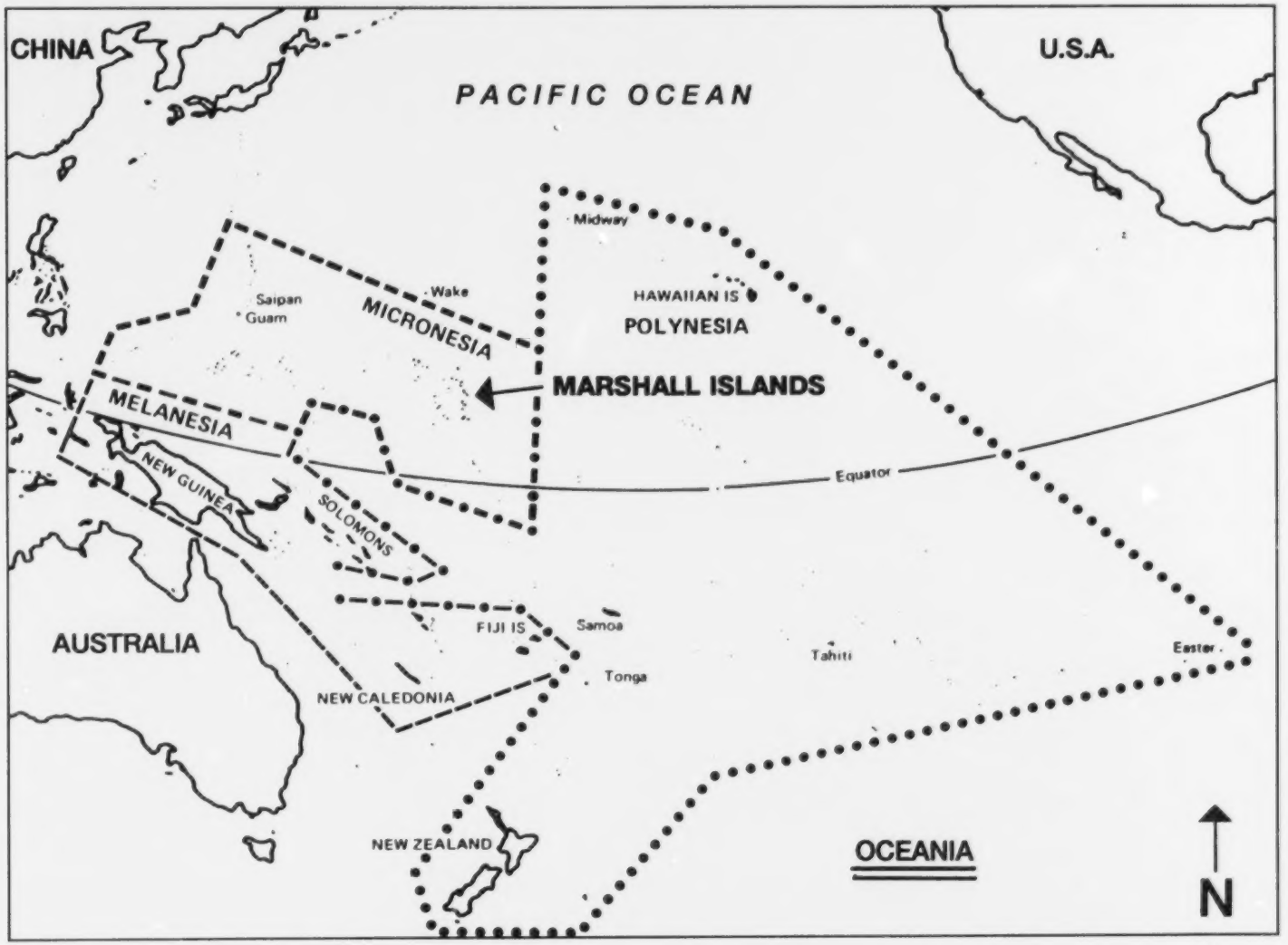
11. How people respond to and change the land to meet their needs. _____

12. Raising crops and livestock. _____

13. The imaginary lines that run north and south on the globe. _____

14. One of the earth's largest land areas. There are seven. _____

Special thanks to Dr. Hope Harder of Tulsa, Oklahoma, for her assistance with this puzzle.



Adapted from Thomas A. Gleason's map appearing in *Plenty Ocean, Little Land*, Livermore, California: Nel-Douris Pacific Publication, 1974.

WATER, WATER EVERYWHERE

DIRECTIONS: Respond to the following quiz about the world's oceans.

1. Name the four oceans. _____ _____

   _____ _____

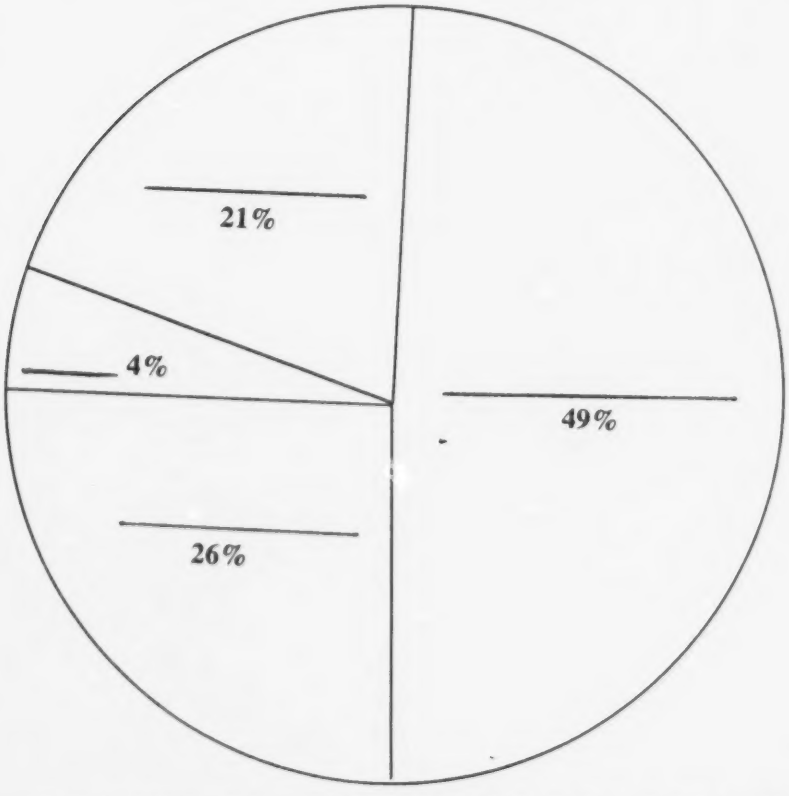
2. What percentage of the earth's surface is covered by oceans? _____

3. What state in the United States is made up of a group of partially submerged mountains? _____

4. What makes waves move? _____

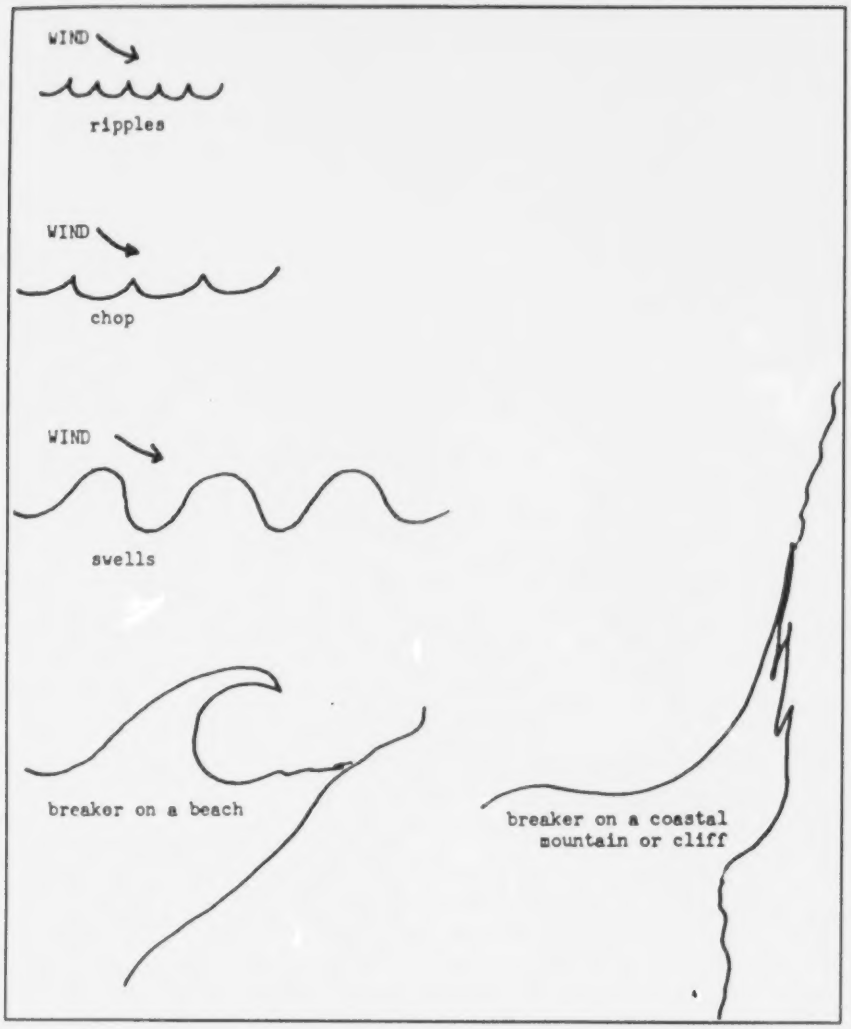
   _____

COMPARING THE SIZE OF OCEANS

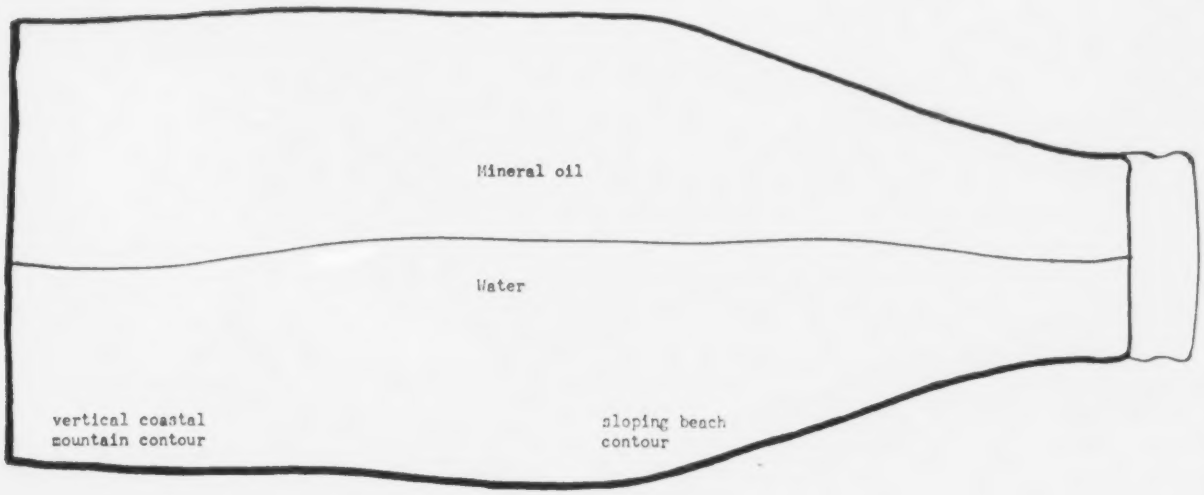


From "The Oceans: Their Hidden Treasures," by Patricia K. Bosh, *Journal of Geography* (July-August 1991), Indiana: National Council for Geographic Education.

MAKING WAVES



Wind creates waves. The intensity of the wind determines the size and shape of the wave.



Wave bottle with water, blue food coloring, and mineral oil.

From "The Oceans: Their Hidden Treasures," Patricia K. Bosh, *Journal of Geography*, July/August 1991.

SNAPSHOT OF THE MARSHALL ISLANDS

LOCATION: The Republic of the Marshall Islands is located in the north Pacific Ocean in the easternmost part of Micronesia between 4° - 15°N and 160° - 174°E .

LAND AREA: Though difficult to measure, the Marshall Islands include over 500,000 square miles of the Pacific Ocean. Total land area is between 65-70 square miles (approximately the size of Washington, D.C.).

TERRAIN: There are two chains of atolls about 130 miles apart in the Marshalls. The Ratak (eastern/sunrise) chain is made up of 15 atolls, while the Ralik (western/sunset) chain is made up of 16 atolls. There are more than 1,150 islands in these two chains.

CLIMATE: The climate is hot and humid throughout the year and throughout most of the islands. The average temperature is 84°F; the difference between day and night temperatures is about 10°. There is slightly more rainfall in the southern atolls.

POPULATION: There are approximately 44,000 people in the Marshall Islands; more than half live in the in the two urban centers of Majuro and Ebeye. More than half of the population is under age fifteen (in the U.S. that figure is about 22%).

LANGUAGE: Marshallese is the local language. It belongs to the Malayo-Polynesian language family and is closely related to the languages of neighboring countries. Differences in dialect depend on the distances between atolls: the closer the atoll, the more similar the dialect. English is taught in schools beginning at grade 2 (if a teacher is available); most subjects, particularly outside the capital, are taught in Marshallese.

RELIGION: Most Marshallese are Christians, with a majority practicing Protestant faiths. Roman Catholics, Mormons, Seventh Day Adventists, and Bahai faiths are also represented. First introduced by the Spanish in the 1500s and later re-introduced by New England Congregationalists in the 1850s, Christianity plays an important role in community life. Traditional religion has all but disappeared.

GOVERNMENT: The government of the Marshall Islands is a blend of European, American and traditional systems. The government is divided into executive, legislative, and judicial branches. The legislative branch includes 12 traditional chiefs on the Council of Iroij (upper house), as well as 33 members who are elected to the Nitijela (lower house). President Amata Kabua heads the executive branch. The judicial branch includes a Supreme Court, High Court and Traditional Court (which handles land disputes). The Constitution was ratified by voters in 1979, and the name of the nation, the Republic of the Marshall Islands, was proclaimed in 1982. In 1991, the RMI became a member of the United Nations.

HISTORY: Some 4000 years ago ancestors of the Marshallese arrived from the south, probably from Vanuatu. They lived by fishing and by cultivating root and tree crops, and were known for their elaborate system of navigation. The Marshall Islands had its first contact with the western world in 1529 when Spanish explorers landed on the island. English Captain William Marshall named the islands in 1788; he was followed by whalers and later by missionaries. The Marshalls became a copra producing German colony in 1885. The Japanese administered the islands from 1914 through World War II, when the United States assumed this role. The United States conducted nuclear tests in the Marshall Islands between 1946 and 1958; controversy still surrounds this issue.

ECONOMY: There are two economies in the Marshall Islands: the traditional economy which is based on fishing and farming, and the modern or money centered economy which revolves around government/military spending, coconut oil production, and the service and handicraft industries. The unit of currency is the American dollar.

FACTS TO RECALL

1. Put an X next to the true statements. Be prepared to explain your choices.
   _____ The Republic of the Marshall Islands is the same size as the United States.
   _____ More than half of the population of the Marshall Islands is under age 15.
   _____ Most of the people of the Marshalls live in rural areas.
   _____ The Marshalls are part of the United States.
   _____ The Marshall Islands are south of the equator.
2. Identify the following terms and explain their relationship to the Marshall Islands: a. *atoll* b. *Iroij* c. *dialect* d. *copra* e. *economy*
3. Make a list of similarities between the United States and the Marshall Islands. What reasons can you give for these similarities?
4. Underline the aspects of Marshallese life which illustrate the movement of goods, people and/or ideas.
5. What geographic or cultural diversity exists in the Marshall Islands?

Special thanks to RPCVs Peter Dillon and Diane Huebner for contributing "Snapshot of the Marshall Islands."

SHIPWRECKED!

Take away your classroom, your home, your family's car, your furniture, food, tools and gadgets. Take away your friends and your family. Now add the sea -- lots of it -- sand, sun, a few wild birds, some gently swaying coconut trees, and a hidden reef. Insert a well-used wooden boat, a handful of classmates, and a sudden storm. Consider yourself -- shipwrecked.

The following activity has been taken from a secondary social studies textbook called *Micronesia through the Years* which has been used in some parts of the Marshall Islands. Use your imagination as you work to solve this problem of survival in a harsh and unfamiliar environment.

You and other members of your class are travelling on an old copra boat. You are visiting a school on another island. You have been planning this trip for a long time and are very excited about going. Enough food has been taken along to last about two weeks...Suddenly, without warning, disaster comes. A terrible storm strikes and the boat is blown off course many hundreds of miles. The radio on board goes out and you have no way to reach help. Finally, in the middle of the storm, the boat washes up on a reef.

No one is hurt, but the boat begins to sink. Quickly, you and several other class members work to save the rice, sardines, and other food on the ship. But the ship sinks quickly. You are not able to save much else. It seems hard to believe, but you are lost on an island where no one lives...The storm is still blowing as you walk up to the beach and sit down for a minute. You are cold, tired, and very worried about how you are going to get back home. Already you are beginning to think about your family, friends, and the comforts of your home village. You think to yourself, "We might be stuck here for many months before anyone finds us." Then another thought comes to mind: "Will we have enough food to keep us alive that long?"

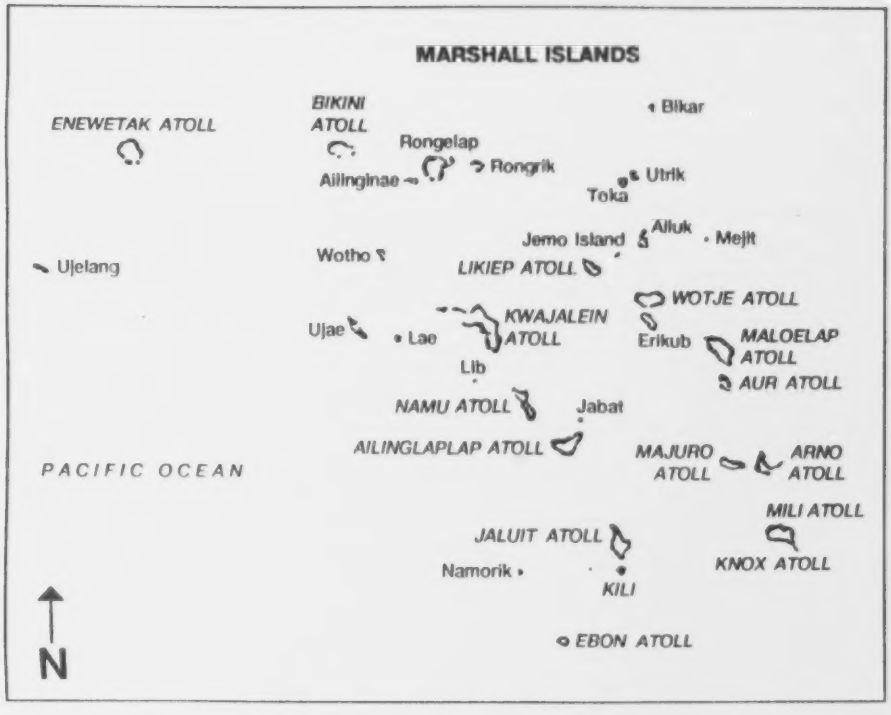
As you and the rest of the class wander around the small island, you see that your chances of living aren't very good. There are only a dozen or so coconut trees and one small breadfruit tree. Not including the food you have already, there is about enough food for another month on the island. You discover that you have only one knife among you...Five class members have also been able to save their fishing spears. Worse yet, you believe that you are in an area of the Pacific where a small group of dangerous [marauders] is said to be. You think, "At any time they might come to the island and kill us."

One of your group says that you should cut down the breadfruit tree, build a boat and go for help. But everybody says, "No, it will take too long. Besides, the breadfruit tree is our best source of food. We can't destroy it."

[Your group decides] to settle down, try to make the food last as long as possible, and wait to be rescued...

What do you need to do to increase your chances for survival?

From *Micronesia: A Changing Society, Student Booklet*, Francis Hezel, S.J. and Charles Reafsnyder, Trust Territory of the Pacific Islands (date unknown).



LIVING WITH THE SEA

Study this map of the Marshall Islands. What is the first that thing that you notice? Is it that this country is made up of widely-spread atolls rather than a large land mass? This article from background information provided for Peace Corps Volunteers serving in the Marshall Islands, allows us to see how living with the sea has influenced the culture of this island republic. Has geography influenced their lives? You bet it has!

The sea binds the people and islands of the Republic of the Marshall Islands (RMI) together, even as it separates them. It is an avenue for trade, transportation and social exchange, and has determined the livelihood, legends and culture of the RMI.

The Marshallese were among the best navigators of the Pacific by necessity. They lived on the smallest islands and travelled the most. In the old days, an apprentice navigator spent years memorizing hundreds of star courses between islands and learning long lists of sea marks (underwater reefs, etc.), where he could expect to see sea animals, and the ranges of sea birds and their behavior. A navigator was a "computer in a loincloth," with a well-developed internal chronometer, a sea-sense of currents, wave patterns, gale set, and wind drift -- all the while keeping track of his position through tacks and without visible land marks, and keeping a running log of a journey in his head. Youths were taught navigational knowledge for up to several years; but it was life-long learning that made a good navigator...

Navigation was based not only on the stars and time, like European navigation, but also on the swells. Swell science is unknown outside the Pacific. Often apprentice

navigators were blindfolded and put in the bottom of a canoe to help them concentrate and learn the swells. In the Federated States of Micronesia, stones and pebbles on the beach were also used; in the Marshalls, a stick and shell chart called a "wabebe" was used as a textbook. It was made of intersections which signified confused seas and cowry shells signifying islands. Marshallese found the sea's surface full of information that they could read even in the dark or on a cloudy night when the stars were not out.

Marshallese outrigger canoes are works of art. The style is different in each small area of Micronesia, although there are many similarities. The hull is asymmetrical. The outside or weather side is more rounded than the lee- or outrigger-side, which is almost vertical. The quality of the Micronesian canoe is proved by the fact that they still exist and are used in everyday fishing and travel. The great canoes used for very long voyages are rarely seen anymore...

Some say the Marshallese are the area's best fishermen, but knowledge of fish habits, seasons, cycles, locations, and of fishing techniques is widespread throughout Micronesia. The variety of techniques includes line, spear and net fishing. There are many words for fish, fishing, and the zones of a reef that have no equivalent in English (like the many Eskimo words for snow). Traditional fishing experts were repositories of fishing know how and passed this on selectively to their heirs.

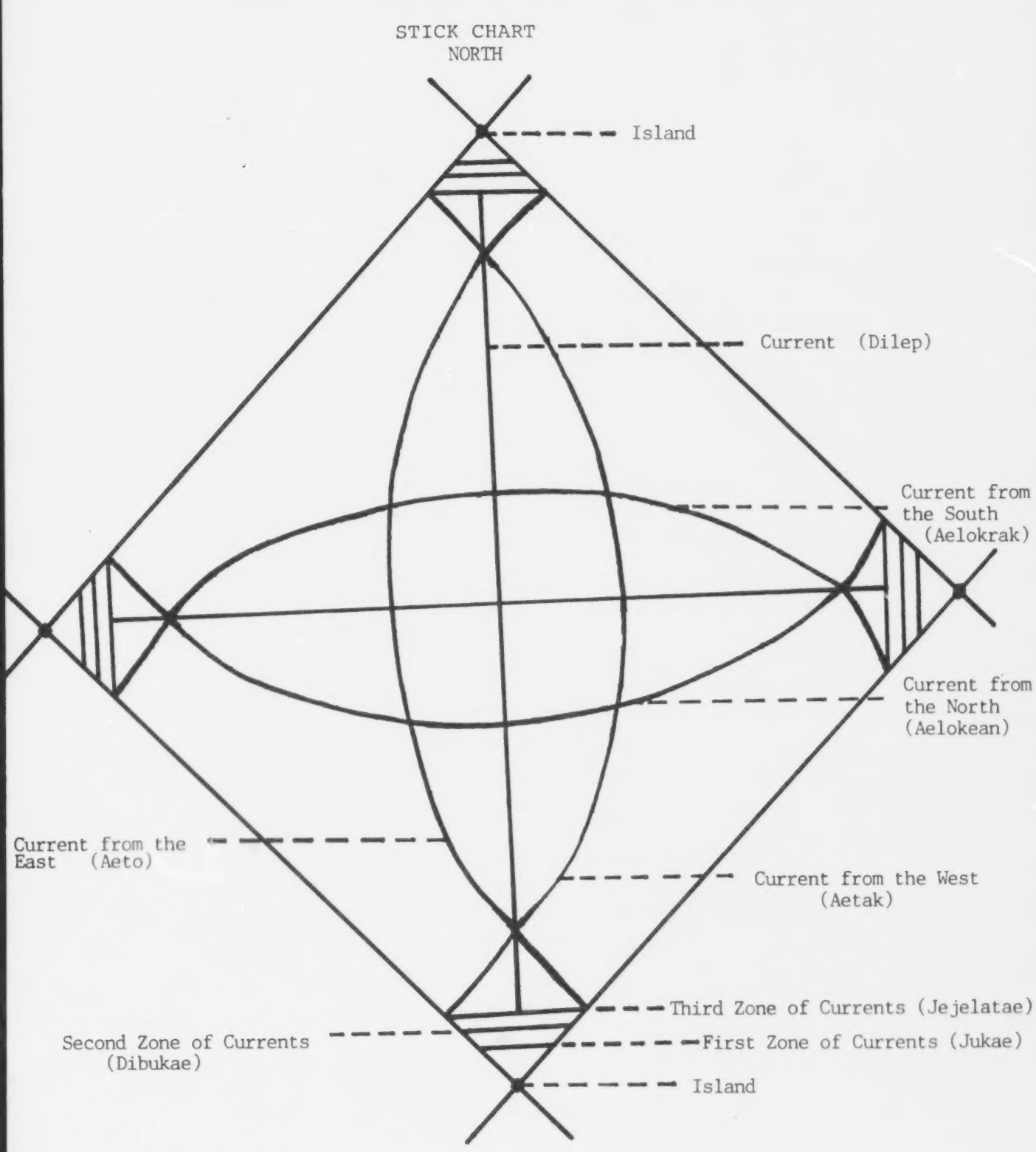
In olden days, Marshallese used lines of twisted hibiscus or coconut fiber that could hold a 300-pound fish, and nets of hibiscus and sennit rope with floats of carved hibiscus wood. They used lures made of feathers, fish skin, and coconut leaves; and hooks of hawksbill turtle shell. They had diving goggles of transparent turtle shell glued in wooden frames with breadfruit sap. Today usually nylon lines and steel hooks are used.

The subsistence skills of fishing, navigation, and canoe building are being lost...Once they are gone, these skills will be very hard to recover -- they were learned over generations and passed [on] verbally over the years. Once the chain is ended, it can never be simply picked up again.

THINK ABOUT IT

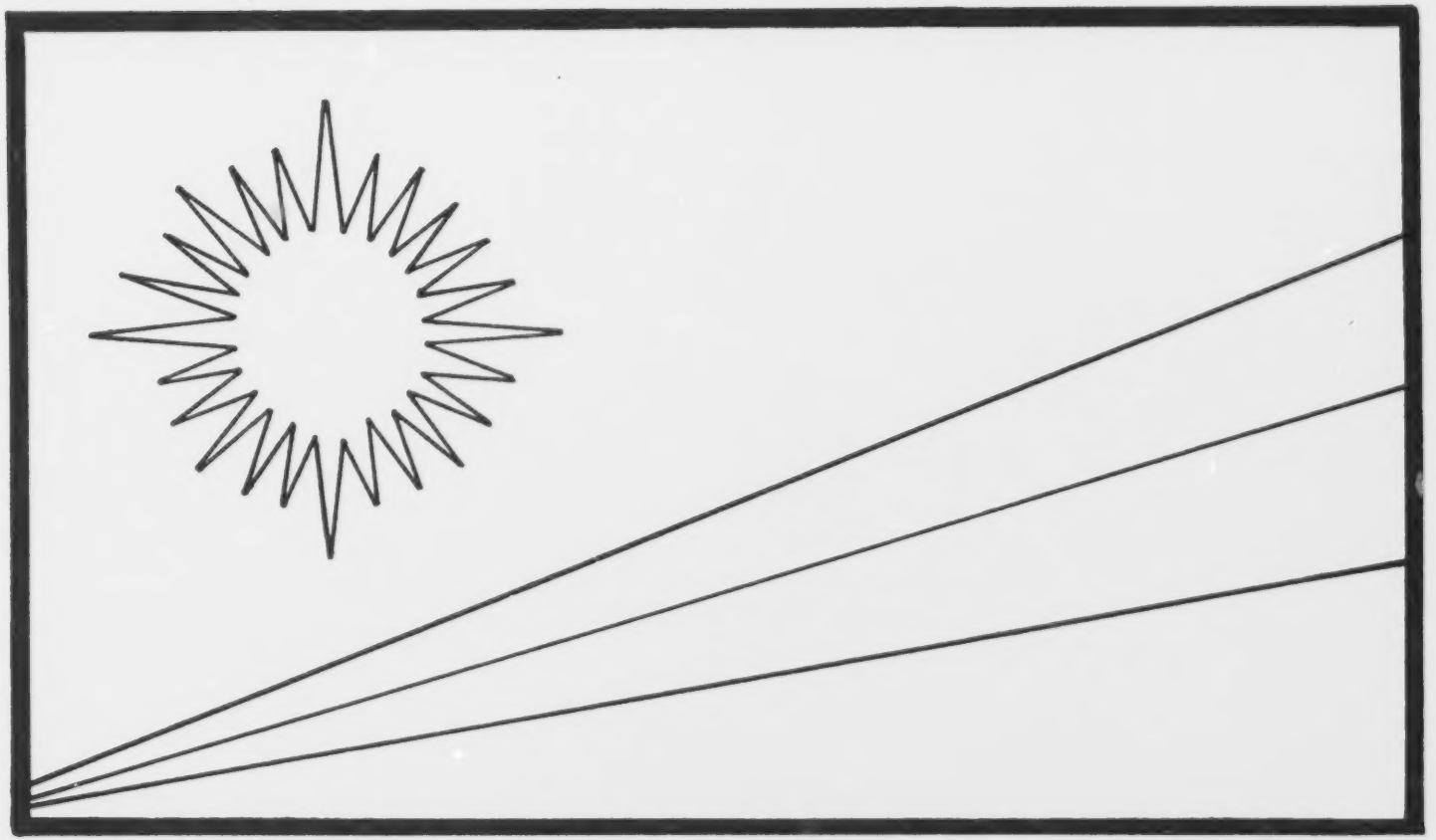
1. Use a dictionary to find the origin and meaning of these words:
   a. navigate b. chronometer c. atoll d. swell
2. How does the sea "bind the people of the Marshall Islands"?
3. The author states: "Once they are gone, these skills will be very hard to recover." How important is it to know the skills and customs of the past? Why? What skills from the past do you know?
4. What Marshallese skills or customs are in danger of being forgotten? How would you preserve them?
5. What American skills or customs are in danger of being forgotten? How would you preserve them?
6. How does the culture of the Marshall Islands reflect its geography?

From *The Republic of the Marshall Islands: An Emerging Nation*, Steven C. Smith, Columbia, Maryland: Development through Self-Reliance, Inc., 1986. Map from U.S. Department of Commerce, Bureau of the Census.



From Alele Musuem materials, Majuro, 1986. Carol Curtis, author.

FLAG OF THE MARSHALL ISLANDS



On a background the color of the deep blue Pacific Ocean, flash the double rays of the ever-growing vitality of life in our nation and culture. The two sections of the flash represent our two parallel island chains -- the *Ratak*, or Sunrise chain, is white, while the *Ralik* or Sunset chain is orange. Orange represents bravery in the customary sense, and white is our color for peace. The 24 points represent the 24 municipalities of the Marshall Islands, with the four major points representing the major centers of Majuro, Ebeye (Kwajalein), Jaluit and Wotje, as well as the cross of Christianity.

Information courtesy of the Embassy of the Republic of the Marshall Islands.

READING SKILLS PRACTICE

DIRECTIONS: Practice your reading skills using the article "Marshalls Countering Americanizing."

I. Vocabulary: Use context clues to find the meaning of these words.

1. culture
2. (to) counter
3. Americanization
4. traditional skills
5. orator
6. tangible resources
7. urban
8. technology

II. Identifying the Main Idea: Put a check beside the statement which best expresses the main idea of this reading. Be able to support your choice.

_____Television is shaping the lives of young people in the Marshall Islands in a negative way.
_____Marshallese is a dying language which should be preserved.
_____The Alele Museum is using modern technology to preserve traditional Marshallese culture.
_____Television is more effective than radio in changing people's ideas.

III. Reading for Specific Information: Respond to the following.

1. Name three things the Alele Museum is doing to preserve the traditional culture of the Marshall Islands:

2. Rewrite the underlined sentence on page two in your own words:

3. Look for examples of the geographic theme of movement in this essay. Write them on the back of your paper.

4. If you were going to establish a museum on the culture of your Peace Corps Volunteer's host country, what information in this article would be of most help to you?

TEACHER'S GUIDE
GRADES 10-12

A. MAP ACTIVITIES

PURPOSE: ***To relate the theme of location to the geography and culture of the Marshall Islands***

1. **Map of the Marshall Islands (p. 20)**
   •Using the degree readings (5°N, 173°E) on the Marshalls map as a guide, add the Marshall Islands to the map of the world. Ask: Which other countries share the same longitude or latitude?

   •Based on the map of the Marshall Islands and the map of the world, ask students to compare and contrast the location and physical features (shape, coastline, size) of the Marshall Islands and your Peace Corps Volunteer's host country.

2. **World Map (p. 19)**
   •Review the concept of map projections by comparing the size and shape of the continents on the map of the world, the map of Peace Corps countries, and a globe. Have students draw shapes representing continents on large oranges, then carefully peel and flatten them. Compare the shape and size of the "continents" before and after peeling. Ask students to explain differences in the size and shape of the continents on their maps of the world and the Peace Corps world based on the orange activity.

   •Have students research other map projections such as the Robinson, Lambert, or Van der Grinten projections. Display examples of the projections on a classroom bulletin board. Discuss the hidden messages about various regions illustrated by each projection.

B. CULTURE ACTIVITIES

PURPOSE: ***To relate the themes of place and movement to the geography and culture of the Marshall Islands***

1. **How Does Culture Work? (p. 57-58)**
   •Write the following questions on the board: "What is culture?" and "How does culture work?" Have students brainstorm responses with a partner or small group. Compare responses.

   •Have students read "How Does Culture Work?" with the purpose of answering the questions on the board. Compare responses.

   •Bring in magazines. Have students work in groups to find pictures or articles that illustrate the following concepts: *material culture, nonmaterial culture, technology, invention, innovation,* and *cultural diffusion.*

   •Have students work with partners to create charts that give examples of each of the above concepts from American culture, the culture of the Marshall Islands, and the culture of your Volunteer's country. Complete these charts over the course of your study of the Marshall Islands.

•Have students research the origin and diffusion of such things as gunpowder, tulips, paper, writing, spaghetti, potatoes, fast food, and television. Use world maps to show the route of diffusion. Ask students to relate the concept of cultural diffusion to the themes of geography.

•Ask your Volunteer about technological or ideological changes that have taken place in his or her host village. Ask about the presence of American goods. Have they been helpful or harmful?

2. **Marshall Islands History (p.)**
To the Teacher: As this brief time line shows, the history of the Marshall Islands is very much entwined with the history of both the eastern and western worlds.

•Before distributing time lines, have the class brainstorm a list of the ways in which the Marshall Islands and the United States are connected. Encourage them to think in terms of both the past and the present.

•Have students skim the time line, identifying events by centuries. Ask them to identify its theme. Re-title the time line to reflect this theme. Add to the class list of connections.

•Have pairs of students research the details of one of the thirteen events on the time line. Ask them to create a symbol for the event. Create a giant class time line with these symbols.

•Have students work with partners to research significant events in United States history which occurred during the same time period as those on the time line. Create a parallel time line which shows these events. Ask students to identify relationships between events in the United States and events in the Marshall Islands.

•Have students expand their time lines to include events in an area of their particular interest: music, art, inventions, sports, etc. Look for parallels.

•Have students choose one of the thirteen dates on the time line. Research events that occurred in that year in at least one country from both the eastern and western hemispheres. Create a "Year in the Life of..." bulletin board. Look for connections among events.

•Have students create a parallel time line which shows significant events in the history of your Peace Corps Volunteer's country. Look for relationships between these events and events in the Marshall Islands and/or the United States. Add to the class list of connections.

3. **The Winds of Change (p.)**
To the Teacher: As with many Pacific islands, the Marshall Islands attracted explorers, traders, and missionaries alike. The subsequent exchange of goods and ideas resulting from these encounters clearly illustrate the geographic theme of movement. (The title of this worksheet is from the Marshall Islands resource book Winds of Change which was written by Francis X. Hezel, S.J.)

•As a class, brainstorm a list of current or past consumer trends which have influenced the economies of other countries. Examples: need for spices for cooking, use of oil for fuel, decline in U.S. smoking habits, popularity of low-cholesterol diets. Have students research the long and short term effects of trends such as these on the people of other countries.

•Have students research whaling and missionary practices of the nineteenth century. What did the islanders and visitors gain from these encounters? What did they lose? Show routes of whalers and missionaries on a world map.

•Have students research the interaction between the United States and one of its colonizing nations. What was the cultural impact of that interaction?

•Ask your Volunteer about the colonization of his or her country. Have students look for similarities among the colonization of the Marshall Islands, the United States and your Peace Corps Volunteer's country.

4. **Micronesia: A Changing Society (p. 62)**

•Place a plate with carefully balanced ping pong balls in front of the room. Ask a student to remove one of the balls. What happened to the others? Ask a student to add a ball. What happened? Discuss: How is this like adding or taking something away from a culture? Review the idea that a culture is a system of connected parts; change in one part affects all of the other parts. Ask students to think of other ways to illustrate this idea.

•Ask students to keep the ping pong ball model in mind as they read "Micronesia: A Changing Society."

•Write this statement on the board: "Many Micronesians today feel caught between two worlds." Discuss the meaning of this statement. Substitute the word "Americans" for "Micronesians." Ask students if they agree with this statement. What suggestions do they have for someone who feels "caught between two worlds"?

•Have students interview someone of their grandparents' generation. Find out which inventions were not present in their early years. Find out the way these inventions changed their later lives. How have they affected the lifestyle of this country?

•Ask your Volunteer about the changes outside groups have brought to his or her host country's culture. Ask if the people in his or her village are "caught between two worlds." Why?

5. **Television in Micronesia (p. 63)**

To the Teacher: *The following commentary on mass communication in the Marshall Islands is from* <u>*The Republic of the Marshall Islands: An Emerging Nation*</u> *prepared for Peace Corps Volunteers in the Marshall Islands by Steven C. Smith (Columbia, Maryland: Development through Self-Reliance, Inc., 1986).*

Just a few years ago, television broadcasting in the Pacific was confined to the French and American area of the islands -- Micronesia, American Samoa, Tahiti and New Caledonia. The early 1980s saw sporadic efforts toward TV broadcasting in the former British areas, such as Fiji, Tonga, Western Samoa, and Papua New Guinea. Yet, while the TV broadcasting arguments, feasibility studies, and political debates went on, television in the form of VCRs virtually swept the Pacific.

The Republic of the Marshall Islands (RMI), especially Majuro, is caught in the world-wide VCR revolution. There are video stores which carry a wide range of tapes for rent...The titles include a lot of action shows, often from such places as Singapore and Hong Kong, as well as U.S. shows. Rambo and James Bond have been very popular. There were six video stores in Majuro, for example, in 1985...

What is the social impact of these newer forms of communication and entertainment on the Marshallese culture and way of life? That is a difficult question to answer. Obviously, the wholesale importing of television from Los Angeles to Micronesia, as has been done on Saipan, Guam, and to some extent in the RMI, is bound to have an impact. Western social behavior and

technology are being introduced and offered as a model at a faster rate and more completely than could otherwise happen. Another obvious impact is that the time people are spending on video and television is taking time away from other activities, and, in some cases, is changing social and cultural patterns. Furthermore, money spent on VCRs and TVs is money not spent on food, housing, and other living costs.

Several studies and experts have examined TV's impact and concluded that small places like the RMI need to take special care on the importation of television from other cultures, and they must increase their indigenous programming even more. They have suggested regional programming efforts, using a satellite for exchanging materials. Public service programming through governments, civic groups, and church organizations, can help balance the flood of action videos from Asia and the U.S....

Editor's Note: According to United Nations Educational, Scientific, and Cultural Organization (UNESCO) figures for 1984, the number of television receivers per thousand people in the United States and Pacific Islands (including the Marshall Islands) is as follows:

Area	1965	1970	1975	1980	1982
USA	362	413	586	624	646
Pacific	0	13	25	48	49

•Introduce a discussion on television in the United States by having students conduct a survey on favorite television programs of students in two generations. Have students develop hypotheses, graph results and write conclusions.

•Alternatively, have students give their opinions on the following topics using a scale of one through five, one meaning "I strongly agree," and five meaning "I strongly disagree":

1. Commercials should not be allowed during children's programs.
2. Television news is more effective than radio news.
3. Television commercials should be broadcast before or after programs.
4. The average American teenager watches five hours of television each week.
5. American audiences have no control over the shows broadcast on television.
6. Watching a story on television is more satisfying than reading that same story in a book.

(Suggestion: Have students record the number of their position, then post the numbers 1-5 around the room. Read each statement and ask students to "take a stand" at the number they've chosen. Have groups at each number come up with reasons for their position.)

•Divide the class into six groups. Have each group choose a topic to research from the six statements in the previous activity. Share results with the class in a panel discussion on American television.

•Read "Television in Micronesia." Ask students to determine who the audience is and to note the author's predictions about television in Micronesia.

6. **Hey, What's On? (p. 64)**

•Have students work in small groups to compare and contrast a weekly television schedule from an American newspaper with the Marshall Islands schedule in "Hey, What's On?"

•Make a class list of the pros and cons of television viewing. Have students interview a parent or grandparent for additional ideas.

•Divide students into "committees" of four or five. Announce that they have been appointed to a committee which will make recommendations to the government of the Marshall Islands on the television programs that they should provide for their citizens. Have groups develop criteria to make their choices. Present the results in a committee position paper.

•Ask your Volunteer about the presence and impact of television in his or her host country.

7. **Marshalls Countering Americanizing (p. 65-67)**

•As a class, have students make lists of technology related skills that they have but their parents don't have (program a VCR, play computer games, etc.). Make another list of technology related skills that their grandparents have, but they don't have (run an 8 mm projector, can fruits or vegetables, darn socks, fuel a coal furnace, etc.). Look for examples of invention, innovation, and cultural diffusion. (See "How Does Culture Work?")

•Read and discuss "Marshalls Countering Americanizing." Discuss: How are the Marshallese "fighting fire with fire"? What can we learn from them? When are changes in technology harmful? helpful?

•Visit a local museum or invite speakers from the community to discuss how people in your community are working to preserve traditional skills and artifacts.

•Have students research, learn, and demonstrate traditional crafts. Conduct a "Lost Arts" workshop for a younger class.

•Ask your Peace Corps Volunteer about traditional skills that are dying out in his or her culture. How are the people in his or her country countering this change? Have students explain how the Marshall Islands are "countering Americanizing."

8. **Topics for Additional Research**

Advertising Techniques
Appropriate Technology
Bikini Islands
Colonialism
Impact of Whaling
Spread of American Media
World War II and the Marshall Islands

HOW DOES CULTURE WORK?

According to Webster's *New World Dictionary*, culture is "the ideas, customs, skills, arts of a people or group, that are transferred, communicated, or passed along...to succeeding generations..." One of the most important things to remember about culture is that it is actually a constantly changing system rather than a single static idea. As you read the following excerpt from John Jay Bonstingl's book *Introduction to the Social Sciences*, ask yourself: "What makes a culture change?" Also ask yourself: "How have the changes in American culture affected me?"

We know that a culture is the total way of life in a society. Now let's see how a culture works within a society.

Every culture is made up of two parts. One part is the *material culture*, the things a society makes and uses. The material culture includes clothing, shelter, kinds of transportation and communication, and other things commonly used in the society for both survival and enjoyment. The material culture also includes the tools, machines, and knowledge of how to make things. This knowledge is called *technology*.

The other part is the *nonmaterial culture*, which includes the society's ideas and values. A society's rules of behavior, or *norms*, are part of the nonmaterial culture. The three types of norms are *folkways*, *mores*, and *laws*. A folkway, or custom, is an approved way of doing something politely or with good judgment in a particular society. Mores are very serious rules of conduct. In order to enforce these norms, societies make laws. Breaking a law in any society usually leads to punishment of one sort or another. Anthropologists call those behavior patterns that the culture greatly disapproves of, *taboos*. In almost every culture, murder and theft are considered taboos. Breaking a taboo can lead to punishment, being sent out of society, or even a death sentence.

The values of a society, including behavior and attitudes, become part of the culture through the establishment of folkways, mores, laws, and taboos.

Every child learns all this from the time she or he is born into a culture. The culture is learned in everyday living, while the child is growing up with people who are older. The first group which teaches the child the ways of the culture is the family. This is true in every society, including ours. The child is also taught the culture by others, including friends and relatives. (Depending on the culture, the child's relatives may be a part of the family unit, living with the child's mother and father.) In some societies, such as ours, the child continues his or her education in formal schools. Religion, which is found in every culture, also plays a big part in teaching the child about the culture. This whole process of enculturation teaches the child the culture and the roles one must play in the culture...

...Change in a culture does happen, but how?

There are many ways in which cultures change. Three significant ways cultures change are by *invention*, *innovation*, and *cultural diffusion*. You

know that an invention is a new idea about how something can be made or done. An innovation is an improvement in a culture's technology. Many inventions and innovations are important because they satisfy a need of the culture. Throughout the history of the human race, such inventions as the wheel, the calendar, gunpowder, and the printing press have satisfied needs of society. Can you explain how? Once the inventions were accepted, great changes took place in society. Can you imagine what our culture would be like if those four inventions had never been thought of and developed?

Another way cultural change takes place is by *cultural diffusion*. This occurs when ideas from one culture are spread to other cultures. Paper, for example, was first used in China about a hundred years after the birth of Christ. By the year 1100 the idea and process of making paper had spread to Europe. Cultural diffusion may begin in a very simple way -- by people talking to each other. In the case of paper, Arab traders are believed to have encountered paper while traveling in China. They brought samples of the paper to the people back home, where it became popular. Then that same experience was repeated with traders from other areas of the world, until paper finally reached Europe centuries later...

A recent example of cultural diffusion is the spread of fast-service restaurants...Several companies are spreading the American innovation of "fast food" throughout the world. This is changing the way people around the globe think about food, time and relationships with their families.

Diffusion of ideas and things from culture to culture is much faster today than ever before. It took the invention of paper over a thousand years to be diffused from China to Europe. Today, information about new ideas can travel that same distance in a few seconds. The use of satellites, computers and other modern technologies make it all possible...

THINK ABOUT IT

DIRECTIONS: Recreate the following chart on a separate piece of paper. Add examples from the United States, the Republic of the Marshall Islands (RMI), and your Peace Corps Volunteer's host country.

CONCEPT	UNITED STATES	RMI	PCVs COUNTRY
Material Culture			
Technology			
Culture			
Folkway			
Norm			
Taboo			
Invention			
Innovation			
Diffusion			

From *Introduction to the Social Sciences*, John Jay Bonstingl, Boston: Allyn and Bacon, 1990.

MARSHALL ISLANDS: HISTORY

Some 4000 years ago ancestors of the Marshallese settled these islands arriving from the south. (Linguistic evidence points to origins in Vanuatu by way of Tuvalu and Kiribati.) Here they lived by fishing and cultivating root and tree crops. Neither money nor alcohol were present in the culture. The Marshallese were renowned for their seamanship and for developing an elaborate system of navigation utilizing wave and current patterns. These patterns, including the refraction and reflection of swells off particular islands, are depicted in their well known "stick charts."

The Republic of the Marshall Islands has a long colonial history:

1529	Marshallese have first contact with Western world through Spanish explorers.
1788	Captain William Marshall stops in Marshalls after delivering convicts to Australia. Gives name to archipelago. Marshall is followed by whalers who introduce Western trade goods and diseases.
1803	Russian expeditions under Adam Krusenstern land on the islands.
1820	Whalers begin to visit the islands of the Pacific.
1849	New England missionaries based in Hawaii arrive.
1885	Marshalls become a German colony based on production of copra (coconut dried for oil).
1914	Japan takes over control of islands at the beginning of World War I.
1920	Japan administers islands under League of Nations mandate.
1944	The United States captures the Marshalls in fierce fighting.
1946	United States begins its nuclear testing program in the Marshalls.
1947	The United Nations establishes the Trust Territory of the Pacific (TTPI) under the administration of the United States. The TTPI includes more than 2,100 islands and atolls in three major archipelagoes: the Carolines, the Marshalls, and the Marianas.
1986	The Compact of Free Association is signed. The Republic of the Marshall Islands (RMI) is established as an independent nation with special ties to the United States.
1991	The Republic of the Marshall Islands becomes a member of the United Nations.

Adapted from "Historical and Cultural Notes" provided by the Embassy of the Republic of the Marshall Islands, Washington, D.C.

THE WINDS OF CHANGE:
MICRONESIA IN THE NINETEENTH CENTURY

Over the course of their history, the Marshall Islands have witnessed the arrival and departure of many groups of people. Each group took something, perhaps coconut oil, or an appreciation of the island's beauty. Each group also left something behind, perhaps new goods or new ideas. As you read these passages from the secondary social studies textbook *Micronesia through the Years*, recall other people in history who have experienced similar exchanges. Ask yourself: "Who gains from such experiences?"

THE WHALERS

Whalers were the first group of foreigners to come to many islands in Micronesia. They came during the 1800s when whale oil was greatly needed in the United States and other countries. It was used as fuel in lamps to light homes. Many of the ships came from the New England area of America.

In 1812, America and England fought a war over the rights of ships in the Atlantic Ocean. The English often used to stop American ships and take sailors from them. They said they were Englishmen that had run away from English ships. Most of the American whaling ships came from small towns in Massachusetts.

Whaling ships stopped at islands during the whaling season to get wood, food, and water. Some of the places became regular stops for ships. Towns of foreigners and natives grew up near the harbors where the ships anchored. Honolulu, Hawaii, is one place where this happened. The first whaling ships began to stop there in 1820. By 1844, over 500 whaling ships were visiting Hawaii each year and several thousand people lived in Honolulu to sell things to the ships. Tahiti, Ponape, and Kusaie are other islands that were often visited by whalers. On one day in 1856, 20 ships were seen at one time in the harbor at Kusaie [in what is today the Federated States of Micronesia]...

On top of one hill in the town [in the United States] was Seamen's Chapel, a church for whalemen. Nearby were the hotels and bars where the sailors usually stayed and drank their beer. In front of the bars on the paved streets, walked whalemen from two dozen different nations including [men] from the South Seas. A little distance from the waterfront were the houses of rich businessmen surrounded by green and flowers. The whaling business made them wealthy men.

The business of catching whales was very profitable for a time. In 1857 in New Bedford, there were 10,000 men working in whaling. That year they made over $6,000,000. In 1859, new fuels for lighting were discovered and the important use of whale oil was no longer needed. People began to leave New Bedford. Most of the whaling ships were put out of business and soon stopped coming to Micronesia and the other islands of the Pacific. But the whalers left behind them in the islands many new things -- liquor, guns, diseases, and half-caste children -- which forever changed the life of the islanders.

THE MISSIONARIES

When the first Protestant missionaries came to Ebon [in the Marshall Islands] in 1855, they won the friendship of the chief, Kaibuke. This story of the chief is taken from the letters of one of these early missionaries:

Yesterday we visited the home of Kaibuke and found him with his four wives and eleven children. He is about 55 years old. He has a kind face...

Kaibuke is one of the most remarkable persons we have met on Ebon. He is sometimes called King, but he is not really a king. He is not even as high a chief as others, even his older brother. Once when he and his brother visited us, we saw Kaibuke sit on the floor while his brother took a seat next to us. This shows the respect that Kaibuke paid to his brother. And yet Kaibuke is the most important chief on the island. The government of the Marshall Islands is in the hands of a group of chiefs who have settled on Ebon. Kaibuke has gained great power among these chiefs because he works hard, and is skilled and good. Before the first of our missionaries came, people said that he was cruel in warfare. People told stories about how he tore his enemies into pieces...He, himself, told us that years before he had led many attacks on foreign ships that sailed to Ebon. Many of these ships were burned and their crew members murdered.

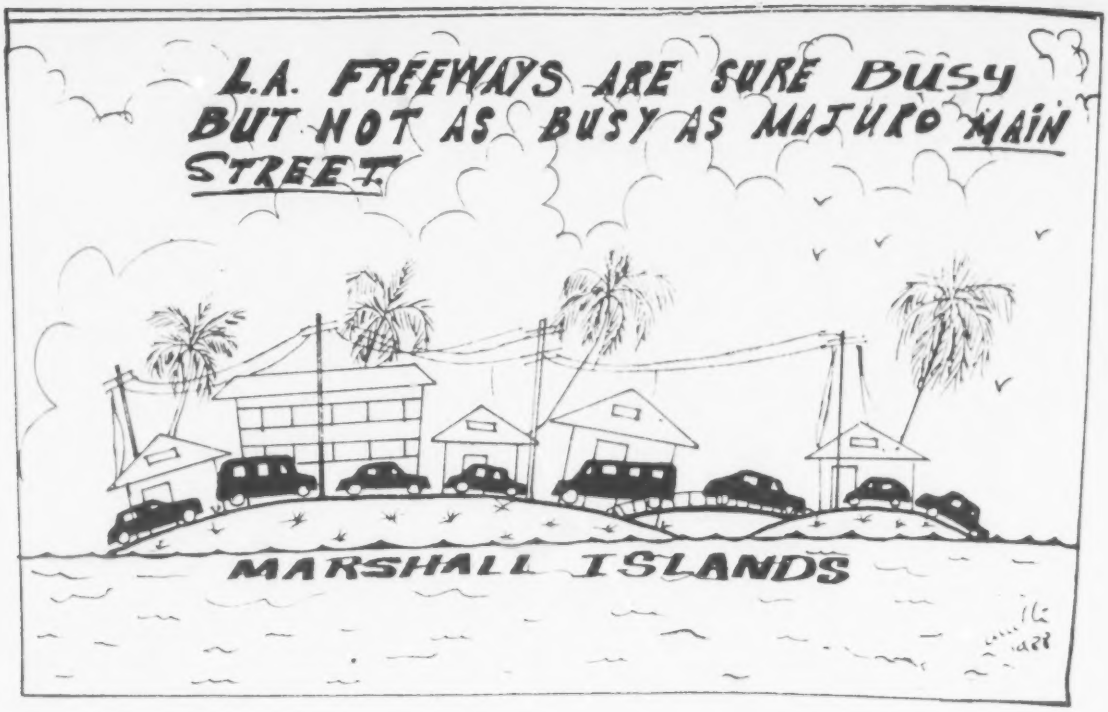
But Kaibuke has always been friendly to the missionaries and protected us from the time we first came to Ebon. Even though many of the other chiefs wanted to attack the missionary ship, Kaibuke asked them to let these foreigners live on the island. When we began to visit other islands in the Marshalls, Kaibuke sent canoes ahead to warn the people in these places to treat us with respect. Whenever we stopped at an island, the people would come out to greet us. They always brought us food and gave us a place to live. Wherever we went, people, called us "the friends of Kaibuke."

When we returned to Ebon last year after a visit to some other islands, we were surprised to find out that our house and all our things were safe. The people did not steal anything while we were away -- not even the chickens we kept. We later discovered that Kaibuke ordered the people not to touch any of our things...

Not long ago one of the chiefs here died and was buried. It is the custom here that no one is allowed to work for one week after the death of the chief. If anyone disobeys this taboo, people believe that they will be punished by the gods. I tried to tell the people that this belief was foolish, but they were afraid to break the taboo without the permission of the chiefs. Kaibuke then talked to the other chiefs and told them that it was not good to keep this taboo any longer. The Christian god, he said, was more powerful than all the other native gods. The chiefs agreed with what he said, and so people worked the day after their chief was buried.

Without the help and protection of Kaibuke, our missionary work here would be impossible.

From *Micronesia through the Years*, Francis X. Hezel, S.J., and Charles Reafsnyder, Trust Territory of the Pacific, date unknown.



MICRONESIA: A CHANGING SOCIETY

Many people have observed that the most surprising fact of life in Micronesia today is how quickly everything is changing. The stone age, the machine age, and the jet age have followed each other -- and still there are more changes coming. The number of cars and trucks is increasing rapidly. Many new high schools have been built, and several more are being planned. Recently we have seen the building of the first luxury hotels and [an influx] of a large number of tourists. Even before this latest class of visitors, Micronesians witnessed the coming of the Peace Corps Volunteer, the American contract teacher, and the Seabee.

The great change that is hitting Micronesia today not only brings new things to the islands, but it also affects the way of life. If the new dentists have made it possible for the people to receive better tooth-care, then more people have bad teeth because of the coming of cola and sugar to the islands. Older, more traditional people are often shocked by the actions of the young who want to change the old customs of their fathers. Elected political officials sometimes find themselves in conflicts with traditional island chiefs...Many Micronesians today feel caught between two worlds. They fear that they are rapidly being thrown into sudden changes that may destroy their way of life.

In order to understand Micronesia today, we must deal with cultural change for it directly touches the lives of all people -- farmer, fisherman, or businessman. To do this we must not only look at the present, but also view today in light of the past and the future...

From the social studies textbook *Micronesia: A Changing Society*, Francis X. Hezel, S.J. and Charles Reafsnyder, Trust Territory of the Pacific Islands, date unknown. Cartoon from *Marshall Islands Journal*, Majuro, July 8, 1988.

TELEVISION IN MICRONESIA

The following reading from the secondary textbook *Micronesia: A Changing Society* was written by Francis Hezel, S.J., for students in the Marshall Islands and the other countries of the former Trust Territory of the Pacific. As you read this description of television in Micronesia, try to picture the audience at which it is aimed. Do you think they are familiar with television? Why or why not? What impact might television have on the lives of young people in the Marshall Islands?

The television is an inexpensive form of entertainment. Small televisions can be bought today for around $80 to $90 each in most countries. Once the T.V. is purchased, there are no more extra costs unless it is for repairs if the T.V. breaks down. It doesn't take very much electricity to run one, and in areas where there isn't electricity, a small 300 watt generator gives sufficient power to operate the T.V.

The T.V. set may be only slightly bigger than some large radios and weigh about 7 or 8 pounds. The picture or image in the T.V. will probably be only black and white in Micronesia... The programs will not begin until 5 P.M. and will continue until midnight. Almost all programs will be in English as it is spoken in America. The picture comes from inside the T.V. set just as sound comes from inside a radio. It is possible to increase the volume of the T.V. and to make [the picture] lighter or darker.

The programs will include the world news with pictures and stories, for example, of fighting in Vietnam, the Mid-East War, students fighting with police in America, and reports of baseball or football games. There will be some programs about American families and funny situations that happen in them. As a part of these programs, you will observe material things that Americans own and many American customs in the areas of marriage, clothing, behavior of young people, etc. Some programs will have well known American singers in them performing American music, some will be stories of the old west, and others will be modern stories about police in big cities. Both types of programs will show a lot of killing and violence in them. Most programs last either 30 minutes or an hour. Sometimes old movies are shown late at night on the T.V. It is likely that there will be only a very few, if any programs in any Micronesian language on local news or events.

At certain times during and in between programs, American companies will briefly advertise their products. They will encourage the viewers to buy their automobile, shaving cream, perfume, or whatever it is they are trying to sell. Some of the things they will advertise are on sale here.

In countries where there is T.V., many people spend most of their time at night seated around it watching programs.

From *Micronesia: A Changing Society*, Francis X. Hezel, S.J., and Charles Reafsnyder, Trust Territory of the Pacific, date unknown.

HEY, WHAT'S ON?

MBC TV SCHEDULE

Box 19
Phone
3210

FRIDAY, AUGUST 5

12 00 ONE LIFE TO LIVE
1 00 GENERAL HOSPITAL
2 00 JAKE AND THE FATMAN
3 00 BEAUTY AND THE BEAST
4 00 QUINCY
5 00 PERFECT STRANGERS
5 30 PORTRAITS OF PARADISE - A ride on the Concorde, recycled aluminum
6 00 MR. BELVEDERE
6 30 I MARRIED DORA
7 00 20/20
8 00 SONNY SPOON
9 00 MIAMI VICE
10 00 ISLAND MUSIC, ISLAND HEARTS Cecilio, comedy by Booga Booga
11 00 BO DIDDLEY'S ALL-STAR JAM: A tribute to one of rock's pioneers
12 00 HAWAII LOCAL NEWS
12 30 ENTERTAINMENT TONIGHT

SATURDAY, AUGUST 6

9 00 BASEBALL - St. Louis Cardinals vs San Francisco Giants
12 30 OLYMPIC TRIALS (track and field)
2 30 FISHING TALES - Guest is Freddy Rice one of the Kona charter boat skippers
3 00 GUINNESS BOOK OF RECORDS - Australian diamond mine and a fancy car
3 30 SHE'S THE SHERIFF
4 00 KATE & ALLIE
4 30 FRANK'S PLACE
5 00 TOUR OF DUTY
6 00 CBS NEWS SPECIAL - Preview of Democratic convention in Atlanta
7 00 NEWS
8 00 SUPERCARRIER
9 00 OHARA
10 00 HOTEL
11 00 SPECIAL MOVIE (to be announced)

SUNDAY, AUGUST 7

9 00 SPORTS SUNDAY - Coverage of the 75th Tour de France bicycle race.
10 30 SPORTSWORLD - CART Grand Prix auto racing from New Jersey
12 30 TINMAN TRIATHLON
1 30 PEE-WEE'S PLAYHOUSE
2 00 MIGHTY MOUSE (cartoon)
2 30 HAWAIIAN MOVING COMPANY
3 00 MURDER, SHE WROTE
4 00 MOVIE: "TRAPPED IN SILENCE" - A disturbed teenager becomes a mute in this 1986 made for TV drama
6 00 NEWS
7 00 RAGS TO RICHES
8 00 FAMILY TIES
8 30 MOVIE: "OUT OF TIME" - New made for TV comedy drama about a cop from the year 2088 transported to 1988.
10 30 MOVIE: "BAD SEED" - 1985 TV-remake about an apparently polite 9-year old girl who is really a coldblooded killer.

MONDAY, AUGUST 8

12 00 ONE LIFE TO LIVE
1 00 GENERAL HOSPITAL
2 00 CARTOONS
3 00 ALF
3 30 HOGAN FAMILY
4 00 DEMOCRATIC CONVENTION
6 00 OCEANQUEST - Adventure explores the world's oceans with former Miss Universe Shawn Weatherly. Great white sharks, manta rays, octopuses, etc.
8 00 WHY ON EARTH - An alien scientist falls for one of the earthlings he is studying.
9 00 BLUE SKIES (drama)
10 00 MOVIE: "DIRTY HARRY" - The 1971 crime drama with Clint Eastwood as a San Francisco cop trying to snare a sniper.

TUESDAY, AUGUST 9

12 00 ONE LIFE TO LIVE
1 00 GENERAL HOSPITAL
2 00 MATLOCK
3 00 WHO'S THE BOSS?
3 30 FULL HOUSE
4 00 DEMOCRATIC CONVENTION
6 00 OCEANQUEST - Humpback whales
8 00 ALELE PROGRAM - Presented UNSCRAMBLED courtesy of RRE
9 00 FAMOUS ARE THE CHILDREN OF HAWAII - Two Hawaiian families trying to preserve their heritage
10 30 MOVIE: "CONAN THE BARBARIAN" 1982 fantasy adventure with Arnold Schwarzenegger as the barbarian.

WEDNESDAY, AUGUST 10

12 00 ONE LIFE TO LIVE
1 00 GENERAL HOSPITAL
2 00 JAKE AND THE FATMAN
3 00 GROWING PAINS
3 30 HEAD OF THE CLASS
4 00 DEMOCRATIC CONVENTION
6 00 DOWN DELAWARE ROAD - New drama in which three boys accidentally set fire to an abandoned gas station (not on NBC's announced fall schedule)
7 00 HOW TO BEAT CANCER - Health show chronicles treatments and precautions that may prevent cancer.
8 00 PHIL DONAHUE
9 00 NOVA - Scientists exhume two bodies of British sailors that have been "Buried in Ice" since the 1840's.
10 00 MOVIE: "CONAN THE DESTROYER" 1984 sequel. Arnold Schwarzenegger, Grace Jones and Wilt Chamberlain.
12 00 HAWAII LOCAL NEWS
12 30 ENTERTAINMENT TONIGHT

THURSDAY, AUGUST 11

12 00 LACE II (parts 1 and 2 - rerun due to no soaps received for today)
4 00 FACTS OF LIFE
4 30 227
5 00 GOLDEN GIRLS
5 30 AMEN
6 00 HUNTER
7 00 CALGARY STAMPEDE (rodeo)
8 00 AMERICAN PLAYHOUSE: "THE BIG KNIFE" - Hollywood cruelties and corruption in the 1940's are the focus of Clifford Odets' cutting play.
10 00 SPECIAL MOVIE (to be announced)

FRIDAY, AUGUST 12

12 00 ONE LIFE TO LIVE
1 00 GENERAL HOSPITAL
2 00 PERFECT STRANGERS
2 30 PORTRAITS IN PARADISE
3 00 MR. BELVEDERE
3 30 I MARRIED DORA
4 00 BEAUTY AND THE BEAST
5 00 16 DAYS OF GLORY - Focuses on individual 1984 Olympic athletes.
6 00 20/20 NEWS MAGAZINE
7 00 Island MUSIC, Island HEARTS - Kapena, 1988 Hoku Award winner as Contemporary Group of the Year
8 00 SUMMER PLAYHOUSE - Two comedies, "The Johnsons are Home" and "Limited Partners."
9 00 QUINCY
10 00 MIAMI VICE
11 00 MIAMI VICE

(TIMES APPROXIMATE)
Marshalls Broadcasting Co.

64

1. Compare the above television schedule from the *Marshall Islands Journal* with a weekly schedule found in your local newspaper. Make a chart which shows the similarities and differences between them. Look carefully at the times of broadcasts, types and subjects of programs (news and documentaries, entertainment), and the countries from which the programs come. What generalizations can you make about the role or purpose of television in the United States? In the Marshall Islands?
2. How does this schedule reflect the history of the Marshall Islands?
3. Which theme of geography is best illustrated by this television schedule: location, movement, or region? Why?

From *Marshall Islands Journal*, Micronitor News and Printing Company, Majuro, August 5, 1988.

BEST COPY AVAILABLE

MARSHALLS COUNTERING AMERICANIZING

Preserving cultural traditions in the face of rapid technological change is a challenge that many countries face in the 1990s. Is it a hopeless struggle? The people of the Marshall Islands don't think so. As you read this article by Giff Johnson from *Pacific Magazine,* discover how the Marshallese are working to balance the values of the old world with the realities of the new. Can we learn anything from their experience?

The traditions that once had Marshall Islanders racing outrigger canoes for sport and grandfathers teaching youngsters the lore of the islands are rapidly disappearing.

Indeed, with nearly two-thirds of the population of 37,000 [current figure is 44,000] living in the urban centers of Majuro and Ebeye -- and more pouring in from the outer islands on every ship and airplane -- the younger generation has made as fast a leap as any Pacific Islanders from a traditional upbringing to the changing tempo of western living. In Majuro and Ebeye, American television programming is shaping the views of the next generation, already living in a dramatically altered social and physical environment.

The Marshall Islands Alele Museum, with one of the most active and innovative programs in the Pacific, stands as a counterweight to the onrushing Americanization. Rather than wait for people to come to it, the Museum is using video and other 20th century technology to popularize important aspects of Marshallese culture and involve urban communities in preserving traditional skills. The Museum staff are intent on not just preserving traditional skills and customs unique to the Marshall Islands but to live them by using modern technology that can "enhance our cultural present and at the same time document...our cultural and historic past," as Alele Museum Curator [and former Peace Corps Volunteer] Jerry Knight observed.

Last year, the Museum launched a weekly television program, featuring stories by orators of the past and present, contemporary music and dance, as well as recordings from the past, and commentary by Museum historian Kanki Amlej. All are blended together to produce one of the island's most popular television programs. "The television project typifies the Museum's unique and innovative history of publicizing cultural traditions through a culturally simulating process and in a truly educational manner," said Museum Curator Jerry Knight.

The films the Museum staff produce from videoing traditional dance and music celebrations are a big drawing card: for a nominal price the Museum

From "Marshalls Countering Americanizing," Giff Johnson, *Pacific Magazine,* Honolulu, July/August 1987.

provides copies of tapes from its growing library and regularly plays videos of cultural events for groups at the Museums.

Each year that the Museum hosts its annual Alele Cultural Festival in August, the numbers of people participating grows.

The stylishly-renovated community center with a stage in the open air space below the Museum provides an environment conducive to the programs. Alele research officer Langinho Frank and photo technician [and former Peace Corps Volunteer] Carol Curtis join Knight filming all the programs, which are then edited into special programs for broadcast on the one local television station, as well as for use by schools and community groups. The television and radio programs have helped to develop a positive image of Marshallese culture, aiding the Museum in turn to locate orators with knowledge and information about heretofore unknown stories and historic sites on different islands. By taping the elderly but animated orators, the Museum is preserving stories and legends that might otherwise die with the storyteller.

Alfred Capelle, a veteran educator and co-author of the Marshallese-English dictionary, was recently hired as Museum Resource Protection Officer. He believes language and traditional skills are key to improving young people's knowledge and appreciation of Marshallese culture. "Today, most of our youth ramble and don't know what to do," he said, adding that they know little about their customs. The Museum TV and radio programs are one way the Museum is trying to reach out to younger Marshallese, he said.

Capelle is working with the Kajin Majol Language Commission which is working to elevate the usage of Marshallese.

While the newly implemented Compact of Free Association has picked up the pace of construction and development projects in the Marshalls, Museum staff are establishing a resource protection process involving the outer islands community in an effort to preserve unique cultural attributes.

Museum staff began meeting last year with elected councils and traditional leaders from many islands to begin the process of resource planning. Meetings with mayors of outer islands are being held to inject concepts of resource planning...so that outer atoll communities can develop legislation to insure that tangible resources -- historic properties and archaeological sites -- are not destroyed, and that intangible cultural resources -- oral history and music -- are allowed to prosper. The rapid rate at which Majuro and Ebeye are losing important cultural characteristics underlines the significance of the need for resource protection. Although the film and radio are highlights of its program, the Museum provides an array of displays in its small downtown gallery...

From "Marshalls Countering Americanizing," Giff Johnson, *Pacific Magazine*, Honolulu, July/August 1987.

The Marshall Islands Museum has its work cut out for it with the fast pace of westernization and development in the islands. Still, its growing programs -- and the effective use of television -- are having a small but obviously positive impact on the way that younger people view their role and identity in a changing society.

THINK ABOUT IT

1. Define the following terms then give examples from the Marshall Islands or from the your Peace Corps Volunteer's country.

   a. culture

   b. Americanization

   c. traditional skills

   d. tangible resources

   e. intangible resources

   f. urban

   g. technology

2. What skills or traditions are in danger of dying out in the Marshall Islands? Why? How is the Marshall Islands countering this trend?

3. Do you think it is important to preserve traditional skills or customs? Why or why not?

4. What traditional skills or customs are in danger of dying out in your family? in your community? What would happen if they were allowed to die out? What can you and your family or community do to preserve traditional skills and customs?

5. What is the most important idea expressed in this article?

6. How is this article an example of the theme of place? movement?

From "Marshalls Countering Americanizing," Giff Johnson, *Pacific Magazine*, Honolulu, July/August 1987.

RESOURCE LIST

Anderson, Lee F., ed. Windows On Our World: The Way People Live. Boston: Houghton Mifflin Company, 1979.

Ashby, Gene, ed. Micronesian Customs and Beliefs. Oregon: Rainy Day Press, 1985.

Ashby, Gene, ed. Never and Always. Oregon: Rainy Day Press, 1983.

Bendure, Glenda and Ned Friary. Micronesia: A Travel Survival Kit. Berkeley, California: Lonely Planet Publications, 1988.

Bonstingl, John Jay. Introduction to the Social Sciences. Boston: Allyn and Bacon, 1990.

Bosh, Patricia K. "The Oceans: Their Hidden Treasures," Journal of Geography, July-August 1991, pp. 182-187.

Brown, Ina Corinne. Understanding Other Cultures. New York: Prentice-Hall (a division of Simon and Schuster), 1963.

Browning, Mary A. The Marshall Islands: Pageant of the Pacific. New Zealand: A.H. and A.W. Reed, 1971.

Coleman, Carol and Steven C. Smith. Life as a Peace Corps Volunteer in the Republic of the Marsl all Islands. Columbia, Maryland: Development Through Self-Reliance, 1986.

Coursey, Peter E. "Education In the Emerging Nations of Micronesia." Sector Assessment Study Draft, Peace Corps of the United States: Washington, D.C., 1985. (Photocopied.)

Curtis, Carol. "Alele." Notes from the Alele Museum, Majuro. (Photocopied.)

Directory of American Firms Operating in Foreign Countries. 11th ed. Vol. 3, Uniworld Business Publications, 1987.

Ellis, William. "A Way of Life Lost," National Geographic, June 1986, pp. 813-834.

Encyclopaedia Britannica. 1982 ed., S.v. "Marshall Islands."

Greenpeace. Green Peace Pacific Campaign. "Coral Reef," Spring 1991.

Hamnett, Michael P. and Robert C. Kiste. Issues and Interest Groups in the Pacific Islands. Washington, D.C.: U.S. Information Agency, 1988.

Hantula, James Neil. Global Insights. Columbus, Ohio: Merrill Publishing Company, 1988.

Henderson, John W.: Barth, Helen A.; Heimann, Judith A.; Moeller, Philip W.; Soriano, Francisco S.; and Weaver, John O. Area Handbook Series. Oceania: A Country Study. Washington, D.C.: United States Government, 1981.

Hezel, Francis X., S.J. and Charles B. Reafsynder. Micronesia: A Changing Society. Micronesian Social Studies Program.

Hezel, Francis X., S.J. and Charles B Reafsynder. Micronesia through the Years. Trust Territory of the Pacific Islands: Micronesian Social Studies Program.

Hezel, Francis X., S.J. and M.L. Berg, eds. Micronesia: Winds of Change. Trust Territory of the Pacific Islands: Department of Education, 1980.

"Historical and Cultural Notes." Notes from the Embassy of the Republic of the Marshall Islands, Washington, D.C. (Photocopied.)

Johnson, Giff. "Marshalls Countering Americanizing," Pacific Magazine, July/August 1987, p. 42.

Knight, Gerald. Man This Reef. Majuro: Micronitor News and Printing Company, 1986.

Marshall Islands Guidebook. Majuro: Micronitor News and Printing, 1984.

Marshall Islands Journal, 8, 15 July; 15 August 1988.

Maryland Geographic Alliance. "Fundamental Themes of Geography," Baltimore: Baltimore County Public Schools.

Michener, James A. Return to Paradise. New York: Curtis Publishing Company, 1951.

Monmonier, Mark. How to Lie With Maps. Chicago: University of Chicago Press, 1991.

Morse, Robert W. "Pacific Wards of Uncle Sam," National Geographic, July 1948, pp. 73-104.

Nelson, Thomas. Plenty Ocean, Little Land. Livermore, California: Nel-Douris Pacific Publications, 1974.

"Operation Crossroads," National Geographic, April 1947, pp. 519-530.

Patterson, Carolyn Bennatt. "In the Far Pacific: At the Birth of Nations," National Geographic, October 1986, pp. 460-499.

Peace Corps School Partnership Program. "The Story of Micronesia." Washington, D.C.: The Peace Corps of the United States.

Ridgell, Reilly. Pacific Nations and Territories: The Islands of Micronesia, Melanesia, and Polynesia. Honolulu: Bess Press, 1988.

Shorett, Alice. Micronesian Backgrounds: Historical and Social Settings for Secondary Social Studies. Trust Territory of the Pacific Islands: Department of Education, 1970.

Smith, Steven C. The Federated States of Micronesia: Overview for Peace Corps Volunteers. Columbia, Maryland: Development Through Self-Reliance, 1986.

Smith, Steven C. The Republic of the Marshall Islands: An Emerging Nation. Columbia, Maryland: Development Through Self-Reliance, 1986.

Stanley, David. Micronesia Handbook: Guide to an American Lake. Chico, California: Moon Publications, 1985.

United Nations Educational, Scientific, and Cultural Organization (UNESCO). Statistical Yearbook. Paris: UNESCO, 1984.

United States Department of the Interior, Office of Territorial and International Affairs. "Republic of the Marshall Islands." Briefing Notes, Washington, D.C. (Photocopied.)

World Almanac and Book of Facts: 1991. "Republic of the Marshall Islands," New York: Scripps Howard Company, p. 647.

World Book Encyclopedia, 1976 ed., S.v. "Marshall Islands."

Information packets produced for Peace Corps trainees and Volunteers by the Marshall Islands country desk unit and the country staff of Peace Corps/Marshall Islands.

ESPECIALLY FOR YOUNG PEOPLE

Bryant, E. Coconut and Copra Production in the Pacific Islands. Hong Kong: Reed Education, 1977.

Deverell, Gweneth. Follow the Sun...To Tahiti, To Western Samoa, To Fiji, To Melanesia, To Micronesia. New York: Friendship Press, 1982.

Faces: The Magazine about People. Peterborough, New Hampshire: Cobblestone Publishing Company.

Gittins, Anne. Tales from the South Pacific Islands. Owings Mills, Maryland: Stemmer House, 1977.

Hall, Howard. Sharks. San Luis, California: Blake Publishing, 1990.

Holing, Dwight. Coral Reefs. San Luis, California: Blake Publishing, 1990.

Kamikamica, Esteri. Come to My Place, Meet My Island Family. New York: Friendship Press, 1982.

Living on a Tropical Island. New York: Young Discovery Library, 1985.

Long, W. Harold. Island of the South Pacific. Brea, California: Gannam-Kubat, 1988.

O'Dell, Scott. Island of the Blue Dolphins. Boston: Houghton, 1960.

Phillips, Douglas and Steven Levi. The Pacific Rim Region: Emerging Giant. Hillside, New Jersey: Enslow Publications, 1988.

Sperry, Armstrong. Call It Courage. New York: Macmillan, 1940.

Vilsoni, Patricia. South Pacific Islanders. Vero Beach, Florida: Rourke, 1987.

Weitsman, Madeline. The Peace Corps. New York: Chelsea House, 1989.

ORGANIZATIONS WHICH PROVIDED INFORMATION

Embassy of the Republic of the
Marshall Islands
2433 Massachusetts Avenue, N.W.
Washington, D.C. 20008

Geographic Alliances
Geography Education Program
National Geographic Society
17th and M Streets, N.W.
Washington, D.C. 20036

Micronesia Institute
1275 K Street, N.W. Suite 360
Washington, D.C. 20005-40006

National Council for Geographic Education
Indiana University of Pennsylvania
Indiana, Pennsylvania 15705

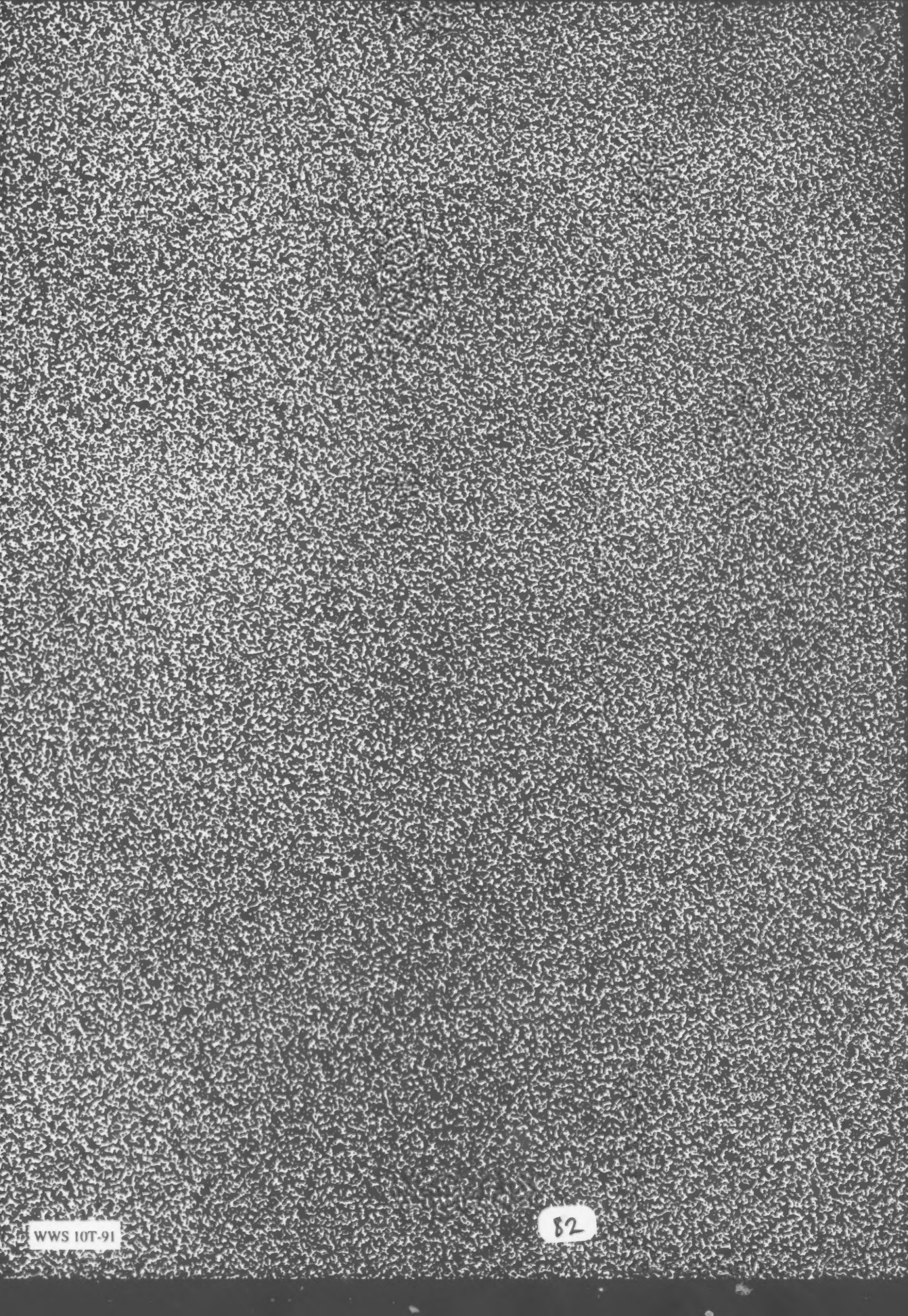
Peace Corps of the United States
1990 K Street, N.W.
Washington, D.C. 20526

United States Department of Commerce
Bureau of the Census
Public Information Office
Room 2432, Building 3
Washington, D.C. 20233

United States Department of the Interior
Office of Territorial and International Affairs
1849 C Street, N.W. Mailstop 4328
Washington, D.C. 20240

SPECIAL THANKS TO THE FOLLOWING INDIVIDUALS FOR THEIR ASSISTANCE

Marian Francois, Mark Hower, Mary Jefferson, Ann Lindvahl, Craig Lindvahl, Steve Mutchler, Lee Raudonis, Meg Ryan, Cindy Snyder
Students of Teutopolis High School
The Staff and Volunteers of Peace Corps/Marshall Islands, in particular:
Country Director Keekee Minor, (former) Country Directors Jack Maykoski and Dale Withington
Returned Peace Corps Volunteers of the Marshall Islands:
Holly Barker, Jim Bogden, Consuela Brown, Pete Coursey, Peter Dillon, Jessica Harris, Diane Huebner, Amy Korosec, Daniel Moriarity, Dick Quintanilla, Jacqueline Rigoni, Elisa Scola



WWS 10T-91